The
Catholic Historical Review

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PROCEEDINGS OF THE FIFTH ANNUAL MEETING AMERICAN CATHOLIC HISTORICAL ASSOCIATION DECEMBER 29-31, 1924, PHILADELPHIA

The American Catholic Historical Association held its Fifth Annual Meeting as the guest of the American Catholic Historical Society of Philadelphia. Within the shadow of Independence Hall, the century-old mansion of Nicholas Biddle, the permanent home of the Society, was the scene of an enthusiastic assembly of historians from many cities of the United States, during the closing days of the year. In opening the sessions of the meeting, Dr. Guilday, the Secretary of the Association, gave a brief survey of the work accomplished during the past five years.

"The American Catholic Historical Association," Dr. Guilday said, "is holding during these days its Fifth Annual Meeting. The foundation Meeting occurred at Cleveland, during Christmas week of 1919. Since then Meetings have been held annually at Washington (1920), St. Louis (1921), New Haven (1922), and Columbus (1923). Fifty-five papers have been read at these Meetings, their topics covering every part of the general history of the Church. Thirty of these papers have been published in the official organ of the Association, the CATHOLIC HISTORICAL REVIEW. It is unnecessary to emphasize the value of this new movement in the intellectual life of the Church in the United States. In cities so far apart as these, and with speakers from almost every part of the country and representing the highest scholarship in the secular and regular clergy and among Catholic laymen, the combined effect of our presence as one of

the several national organizations meeting at the same time has brought an undoubted prestige to the Association itself and to Catholic historical scholarship, and a renewed prominence to the subject of general Church history. The Association is meeting here this year as the guest of the American Catholic Historical Society, which is now rounding out forty years of service in the field of American Catholic history. It is of especial interest to those who are students and teachers of Church history to know that of the original founders of the American Catholic Historical Society in 1884, one remains with us yet, still actively vigorous in the great work to which he dedicated himself so many years ago—Dr. Lawrence F. Flick, a noted physician of this city. Dr. Flick became our first President in 1920, and in the arrangements for this Fifth Annual Meeting it has been his guidance upon which we all relied to make this annual session a success."

The First Public Session on Church History was held on Monday morning, December 29, with the Rev. William J. Lallou, a former President of the Society, in the chair. The papers read were: *The Content of Church History Courses in College and High School,* by the Rev. John M. Cooper, D.D., of the Catholic University of America, and *Irish Monks and the Transmission of Learning,* by Hugh Graham, M.A., of St. Teresa's College, Winona, Minn. Owing to the unavoidable absence of Rev. Joseph M. Egan, of Dunwoodie Seminary, New York, who was to read a paper on the *Hochkirche Movement in Germany,* and of Mr. Edward J. Galbally, who had prepared *A Study of the Pioneers in the Early Historical Literature of the United States,* it was suggested that the President of the American Catholic Historical Society, Rev. Dr. Guilday, present to the assembly his presidential address of 1924, *The Mission of the Catholic Historian.*

The Annual Business Meeting of the Association was held at three P. M., with the Acting-President, Dr. Henry Jones Ford, as chairman. The report of the Secretary (Dr. Guilday) and the annual report of the Treasurer (Monsignor Thomas) were read. These were followed by the reports of the seven Standing Committees.

On February 1, 1924, the Secretary sent out a proposal to the members for the foundation of permanent committees for the

increasing activities of the Association. The following committees and chairmen were instituted:

1. COMMITTEE ON A BIBLIOGRAPHY OF CHURCH HISTORY—Rev. Francis Betten, S.J., Chairman.
2. COMMITTEE ON ARCHIVAL CENTERS FOR AMERICAN CATHOLIC HISTORY—Rev. Paul Foik, C.S.C., Ph.D., Chairman.
3. COMMITTEE ON A MANUAL OF CATHOLIC HISTORICAL LITERATURE—the Rev. Francis Borgia Steck, O.F.M., Chairman.
4. COMMITTEE ON A MANUAL OF HISTORICAL OBJECTIONS MADE AGAINST THE CATHOLIC CHURCH—Rev. Bertrand L. Conway, C.S.P., Ph.D., Chairman.
5. COMMITTEE ON THE TEACHING OF ECCLESIASTICAL HISTORY—the Rev. Edward J. Hickey, Ph.D., Chairman.
6. COMMITTEE ON CATHOLIC HISTORICAL ACTIVITIES IN THE UNITED STATES—Richard J. Purcell, Ph.D., Chairman.
7. COMMITTEE ON TEXTBOOKS IN CHURCH HISTORY—the Rev. John K. Cartwright, D.D., Chairman.

Father Betten, the Chairman of the Committee on Bibliography of Church History, reported that his work had reached a stage of development which would require the coöperation of many assistants both here and abroad. As a guide to the selection of source-material for the Bibliography, Father Betten read to the assembly a paper entitled *On the Use of non-Catholic Historical Publications by Catholics.*

The Rev. Dr. Foik, the Chairman of the Committee on Archival Centres for American Catholic History, was transferred during the year from the University of Notre Dame to St. Edward's College, Austin, Texas. Owing to his new duties, the progress of his Committee was somewhat delayed. New plans had to be adopted in consequence, but the work was being resumed. "In preparation for this renewal of efforts on one of the most important works of the Association," Dr. Foik said, "the chairman is of the opinion that better results will be obtained if the *questionnaire* sent out in the first instance be printed as a document bearing the name of the American Catholic Historical Association as a caption thus giving a more authoritative setting to this Committee's endeavors. For the same reason the report of

the Cleveland Diocese to the first *questionnaire* should be reprinted, because it will serve as a model for all chanceries to imitate in great measure. The letterhead of the Association should only be used in official correspondence when making a new survey of any diocesan archives. In due course, after episcopal archives have been handled, attention will be given to all national depositories in the hope of ascertaining in a general way the holdings of these archival centres. A uniform and recognized system of organization of all depositories is also being scientifically worked out. The methods of preservation are being carefully outlined; in fact, attention is given to everything that will provide facilities in the internal economy of our Catholic archives."

Father Francis Borgia Steck entered the Catholic University of America in September, 1924, to begin his studies preparatory to the doctorate in philosophy. The stress of his academic duties has slowed up somewhat his work as Chairman of the Committee on a Manual of Catholic Historical Literature. As a summary report of his investigations in the subject, Father Steck presented the following statement: "I. *Nature and Scope:* The nature and scope of the *Manual* will be determined largely by the purpose it is to serve. What histories shall I read with most profit? What historical books shall I put into the hands of my son and my daughter? What course and what methods will be most advantageous to our historical club? What histories shall we buy for our town and college libraries? What shall I buy for my own library? To supply the need indicated by these questions, Charles Kendall Adams wrote and published, in 1882, *A Manual of Historical Literature.* To answer these same questions with regard to both ecclesiastical and profane history —in other words, to furnish the reading public in general and teachers, parents, librarians, and social leaders in particular with a volume of exact and reliable information on didactic works of history by Catholic historians—this seems to indicate the nature and fix the scope of what is intended to be a Manual of Catholic Historical Literature. II. *The Problem of Selection:* Naturally, the *Manual* should embody only such books as possess exceptional merit or, for some reason or other, deserve special consideration. For practical purposes it might be restricted to books in English,

German, French, Spanish, and Italian. The term didactic works of history includes also magazine articles of special merit and note. Whether the entire field can be satisfactorily covered in a single volume remains to be seen; it does not seem possible. Neither will it be possible for one man to produce the work single-handed; wherefore the suggestion is offered that the various periods and sections be assigned to such as are duly familiar with this or that particular portion of ecclesiastical and profane history. It would then be the work of several toward one goal and under one commission. The present chairman hopes to be able to enlist the aid and interest of fellow friars and literary friends abroad and also in this country, so that the *Manual* may truly be a handbook of the best by the best in the field of history. III. *The Problem of Content and Treatment:* The following is offered by way of suggestion: 1. Each item listed in the *Manual* should bring full title of the work in the original and in English (if the work has been translated into English)—the name of the author with such biographical notes as throw light on his work—the time and place of publication—the various editions (if more than one has been issued). 2. A brief survey of the book's content, and reference to features deserving special mention, should accompany each item. 3. Finally, with each item there should be an estimate of its value and reliability. This should be brief, exact, just, accurate, bringing the gist of verdicts by competent and reliable reviewers and critics. IV. *The Problem of Arrangement:* How to arrange the *Manual*, how to group the books, whether chronologically, geographically, or thematically, is a matter that will apparently cause difficulty."

Rev. Dr. Edward J. Hickey, Professor of Church History in the Seminary of Detroit, Chairman of the Committee on the Teaching of Ecclesiastical History, presented the following summary report: "During the year 1924 the Executive Council established a standing Committee on the Teaching of Ecclesiastical History and appointed the Reverend Philip Hughes, L.S.M.H., its Chairman. Father Hughes was recalled from St. Thomas College, St. Paul, Minn., in September by the late Bishop Casartelli of Salford, England. I was then appointed to succeed Father Hughes as Chairman, but have not received any report of the activities of this Committee prior to the time of his recall.

The work outlined by the Secretary of the Association comprised an inquiry into the teaching of ecclesiastical history in Catholic schools in the past. This would begin with the catechetical, monastic, and cathedral schools, and extend to the seminaries and religious houses of study, and to the universities. The natural chronological division of this subject would be the Council of Trent, and the burden of the inquiry would be this latter period since the Magdeburg *Centuries* made the value of historical study as an apologetical weapon more than ever apparent. The background of this survey required a detailed knowledge of the history of education and of the historiography of ecclesiastical history; references for the latter were suggested in the scholarly articles of Professor Barnes in the *Americana;* of Kirsch in the *Catholic Encyclopedia,* and Mgr. Corcoran in the *American Catholic Quarterly Review.* The point of view toward history, the uncritical or critical methods of writing and studying history, and the philosophy of history at any one time can be found in such articles, but it leaves one with nothing tangible relative to the formal teaching of the subject in the schools. Other sources were consulted in the short time left at my disposal since my appointment, but with little more than negative results, which would lead one to believe that every educated man in the Middle Ages was familiar with ecclesiastical history but that it was not formally included in the school curriculum. Even since the Council of Trent there is very little literature bearing on the history of ecclesiastical history teaching. The results of the research, the correspondence, the consultation and the thought I have devoted to this historical survey during the last three months are very meager. I have hastily glanced over all the works I could find which gave some promise of supplying information on this topic and I am impressed with the importance of tracing the rise and the development of the teaching of ecclesiastical history and of the timeliness of the research. I am also convinced that the study of this topic over the entire period of time and throughout the Church has never been made; that no sources suitable for this study have been published in the great source collections (as far as I have been able to find) ; that there is a dearth of material even on the teaching of ecclesiastical history since the Council of Trent; and finally,

that the subject appears to be one very difficult of approach for a scholar in this country far removed from European library centres."

Owing to the absence through illness of the other chairmen, no report was given for the Committees on Historical Objections, Catholic Historical Activities in the United States, and Textbooks in Church History.

During the year the Secretary of the Association published at the expense of one of the members a brochure on the Association, entitled *A Chronicle of the First Five Years (1919-1924)*. This pamphlet contains an account of the founding of our organization, a statement of the mutual relations between the Association and the American Historical Association, the place of our Association in the active group of Catholic historical societies devoted to American Church history, a list of all the papers read at the last four Annual Meetings, and other necessary information. Out of this short history one point should be stressed: the cordial coöperation the Association has received not only on its foundation but especially during the past year from the American Historical Association.

The object of the American Catholic Historical Association is the promotion of historical studies and historical research in the field of general Catholic history. Its purpose is to incorporate under one head all those ecclesiastics and laymen who are seeking to spread among Americans of all creeds a more profound knowledge of Church history and an increased spirit of veneration for the great past of the Church.

The field of the Association is the *general history of the Catholic Church* throughout the world. Eventually, this field will be divided into three Conferences or sections.

(*a*) The *Conference on Ancient Church History* will bring together all those interested in Christian antiquity. Among the leading subjects for study by this group may be cited: The spiritual conquest of the Roman Empire by Christianity; the Persecutions; the Rise of the Papal States; the Paschal Controversy; the Heresies, particularly those which have lasted to our own day, such as Manichaeism and Pelagianism; the Rise of Monasticism; and the Christian influence on the social and moral life of the people. By meeting side by side with the members of

the American Historical Association, Catholic scholars will be enabled to learn the point of view which prevails among those interested in ancient Church history and they will undoubtedly be brought into contact with the best scholarship of America and of Europe.

(*b*) The *Conference on Mediaeval Church History* will continue the study down to the beginning of the sixteenth century. The Carolingian Renaissance, Scholasticism, the Church in the Norman Empire, the Guelph-Ghibelline conflict, the Rise of the Mendicant Orders, the Albigensian disorders, the Inquisition, the Architecture and Literature of the Middle Ages, the Gilds, the Great Western Schism, the pre-Reformation heresies, the Eastern Church, and the Protestant Revolt are among the leading topics for study. Here again, by gathering into an annual meeting the best students of mediaeval history in the Church of the United States, scholars will become cognizant of all that is being done in the foremost historical circles of America in this absorbing period of Catholic life.

(*c*) The *Modern Church History Conference* will no doubt be the most popular one, owing to the widespread interest in the history of the Church in our own country. The problems to be discussed in this period from 1517 down to the present time are numberless, but chief among these will no doubt be the intricate and yet indispensable study of the European background of American Church history.

The report of the Treasurer, as of December 26, 1924, was as follows:

RECEIPTS.

Life Membership	$ 975.00
Annual Dues	1147.10
Interest and Discount	116.87
Cash on hand, Dec. 21, 1923, including $2000.00 in Liberty Bonds	2110.15
Total	$4349.12

EXPENDITURES.

Expense of Advertising Office	$ 575.76	
Expense of Meetings	75.20	
Catholic Historical Review	825.00	
		$1475.96
Balance December 26, 1924		2873.16
Total		$4349.12

Both the American Historical Association and the American Catholic Historical Association lost through the summons of death their Presidents during the past year. Woodrow Wilson, President of the American Historical Association, passed away in February, and a month later, the President of the American Catholic Historical Association, Gaillard Hunt, was called to his reward.

In the death of Gaillard Hunt, on March 20, 1924, the American Catholic Historical Association has lost a distinguished President. Dr. Hunt was elected to this high office at the Fourth Annual Meeting of the Association, held in Columbus, and he had already taken an active share in the preparations for the Annual Meeting, to be held in Philadelphia. By his death, the First Vice-President, Henry Jones Ford, Ph.D., assumed the office and duties of the presidency of the Association.

Dr. Hunt was born on September 8, 1862, at New Orleans. He was the son of the late William Henry Hunt, of Louisiana, Secretary of the Navy in the administration of President Garfield, and Minister to Russia in the administration of President Arthur. One of his brothers, William Henry Hunt, is a Federal Judge in San Francisco; another brother is Rear Admiral Livingston Hunt of the Navy, and another, Thomas Hunt, is practicing law in New York City.

Gaillard Hunt was educated at the Hopkins Grammar School, New Haven, Conn., the Emerson Institution in Washington, D. C., and in Washington and Lee University. He received the degree of LL.D. from the University of South Carolina. In October, 1901, he married Miss Mary Goodfellow, daughter of Major

Henry Goodfellow, of the United States Army, and a great-grandniece of Archbishop Carroll of Baltimore. Besides his widow and two daughters, Eleanor and Mary, Dr. Hunt is survived by two sons, Henry Hunt and Gaillard Hunt, Jr.

Dr. Hunt was generally recognized as one of the highest authorities on the early history of the United States, which he had made his life study, especially with reference to the adoption of the Constitution and the establishment of the District of Columbia as a National Capital. He wrote many books and papers, which are standard works on those subjects. Included in the list are: *History of the Seal of the United States, The Department of State of the United States, Disunion Sentiment in Congress in 1794, Life in America One Hundred Years Ago, Journals of the Continental Congress, Writings of James Madison, The American Passport, The Life of James Madison, The Life of John G. Calhoun,* and *Fragments of Revolutionary History;* he edited: *First Forty Years of Washington Society.*

His direct association with the Federal Government began in 1893, when he was sent to the Chicago Exposition as the official representative of the State Department. In 1900, he was appointed chief of the newly-created Bureau of Citizenship at the State Department and practically organized the present Bureau of Citizenship, of which he was the head for six years. During the succeeding eight years he served as Chief of the Division of Manuscripts, of the Library of Congress, in succession to Worthington C. Ford. In 1910, he went to Brussels as United States delegate to the International Congress of Archivists and Librarians. In 1915, he was employed as special adviser to the Department of State in citizenship questions arising out of the war in Europe, and in October, 1918, was appointed a special assistant to prepare a history of the world war from the manuscripts of the State Department. In the following year he was appointed a drafting officer, and in 1921, was assigned to duty as chief of the Division of Publications of the Department of State, which office he held up to the time of his death. In the autumn of 1921, he represented the State Department at the permanent conferences, and during the same year he served as editor in the

United States delegation at the conference on the limitation of armament.

In recent years he delivered a course of lectures on *Nationality* at the Graduate School of Political Sciences, George Washington University; and on *Materials for History*, at Johns Hopkins University. Apart from his work as President of the American Catholic Historical Association, Dr. Hunt was an active member of the District of Columbia Historical Society, the Virginia Historical Society, Sons of the Revolution and the American Historical Association. He was historian-general of the last-named Association for three years, was president of the District of Columbia Society in 1915, and also was an honorary member of the American Whig Society of Princeton University.

Dr. Hunt was converted to the Catholic faith in 1901. The funeral services were held on Saturday morning, March 22, 1924, in St. Matthew's Church, Washington, D. C. The Rev. Edward Buckey was celebrant of the Solemn Requiem Mass, and at the end of the obsequies, Rev. Dr. Peter Guilday, Secretary of the American Catholic Historical Association, pronounced a short eulogy of his dead friend.

Dr. Guilday's sermon at the obsequies was printed in the April, 1924, issue of the CATHOLIC HISTORICAL REVIEW.

The Second Public Session on Church History was held on Tuesday morning, December 30, with the Very Rev. Joseph Monsignor Kirlin, in the chair. Michael Williams, the editor of the *Commonweal*, gave a spirited address on *The Literary Treatment of History*. This was followed by *Some Causes of the Decadence of Spain*, by Dr. Francis J. Tschan, of the Carnegie Institute of Technology, Pittsburgh. The papers by Dr. Souvay, *The Twelve Anathematizations of St. Cyril*, and by Dr. Foik, *Anti-Catholic Movements in the United States*, were read in their absence. The Third Public Session on Church History was held that same afternoon, with the Right Rev. Monsignor Henry T. Drumgoole, D.D., as chairman. The papers read were: *William of Wykeham and the Winchester School*, by Rev. Dr. Edwin Ryan, of the Catholic University of America; the *History of Child Care in the Church*, by John Foote, M.D., of Washington, D. C., and *What America Has Got Out of the Melting Pot from*

the Catholic, by the first President of the Association, Dr. Lawrence F. Flick, of Philadelphia.

The Fourth and final Public Session on Church History was held on Wednesday morning, December 31, and was presided over by the Treasurer of the Association, the Right Rev. Monsignor C. F. Thomas, D.D., pastor of St. Patrick's Church, Washington, D. C. The four papers prepared for this session were: *Gregory VII and Cluny*, by the Rev. Dr. Oestreich, of Belmont, N. C.; *The Trappist of Monks' Mound*, by Rev. Dr. G. J. Garraghan, S.J., of St. Louis, Mo.; *The Earliest Life of St. Columkille*, by James Kenny, of the Public Archives of Canada; and *The Philosophy of Historical Criticism*, by Rev. Francis J. Siegfried, of Overbrook Seminary, Philadelphia.

In the absence of Dr. Garraghan, who had been called to Rome, Father Betten read an entertaining paper on *Martin Luther the First Cartoonist*.

The Association was singularly favored this year in the Chairman and members of its Local Arrangements Committee. Mr. James M. Willcox, President of the Philadelphia Saving Fund Society, and a former President of the American Catholic Historical Society, graciously accepted the chairmanship of this important Committee and was assisted by the following persons:

MR. EDWARD W. BOK
MISS KATHERINE BREGY
MR. SAMUEL CASTNER, JR.
MRS. SAMUEL CASTNER, JR.
MR. MICHAEL FRANCIS DOYLE
MR. JAMES A. FLAHERTY
DR. LAWRENCE F. FLICK
MR. SAMUEL S. FELS
MR. S. S. FLEISHER
MR. EDWARD J. GALBALLY
MRS. THOMAS S. GATES
DR. I. MINNIS HAYES
MR. IGNATIUS F. HORSTMANN
MR. JOSEPH H. HAGEDORN
MR. SHERMAN KINGSLEY
MR. EPHRAIM LEDERER
MR. EFFINGHAM B. MORRIS
MRS. JOHN S. NEWBOLD
MR. GEORGE W. NORRIS
DR. AUSTIN O.MALLEY
HON. JOHN M. PATTERSON
HON. GEORGE W. PEPPER
HON. WILLIAM POTTER
MR. M. P. QUINN
DR. JOHN F. RODERER
MISS AGNES REPPLIER
MR. CHARLES J. RHOADS
MRS. CHARLES J. RHOADS
MR. WILLIAM SIMPSON
MR. JOHN J. SULLIVAN
DR. I. P. STRITTMATTER
MR. JOHN F. SKELLY

DR. D. J. MCCARTHY	MR. THEODORE A. TACK
MR. R. W. LESLEY	MISS MARY D. THAYER
MR. FREDERICK F. MICHELL	MR. SAMUEL M. VAUCLAIN
HON. J. WILLIS MARTIN	DR. JOSEPH WALSH

The Public Meeting of the Association, arranged by this Committee, was one of the successful social and literary events of the year in Philadelphia. The meeting was held in the main auditorium of the Historical Society of Pennsylvania, and was presided over by Mr. Willcox. Three papers were read: *The Catholic Church and Cures*, by Dr. James J. Walsh, K.S.G.; *Historical Scholarship and the Reunion of Christendom*, by Hoffman Nickerson, Ph.D.; and the presidential address of Dr. Henry Jones Ford, entitled *A Change of Climate in the Historical Outlook*, which is printed in this issue of the REVIEW.

The officers elected for the year 1925 were the following: *President*—Henry Jones Ford, Professor Emeritus of Politics, Princeton University. *First Vice-President*—Dr. Parker Thomas Moon, Columbia University. *Second Vice-President*—Very Rev. Felix Fellner, O.S.B., St. Vincent's, Beatty, Pa. *Treasurer*—Right Rev. Mgr. C. F. Thomas, D.D., V.G., Washington, D. C. *Secretary*—Rev. Peter Guilday, Ph.D. *Assistant-Secretary*—Stanislas de Torosiewicz, J.U.D., Catholic University of America. *Archivist*—Miss Frances Louise Trew, of the Library of Congress. For the Executive Council the above officers with the following members were elected: Dr. Lawrence F. Flick, Dr. James J. Walsh, Carlton J. H. Hayes, Ph.D., Father Francis Betten, S.J., Rev. Edward J. Hickey, Ph.D.

The membership of the Association has grown considerably during the past year. Two campaigns for membership were carried out successfully during the year. The net result has been an increase of 9 Life Members and 67 Annual Members. The deaths during the year were: Dr. Gaillard Hunt, President of the Association; Rt. Rev. Bishop Walsh, Portland, Maine; Rt. Rev. Bishop Haid, Belmont, N. C.; Rt. Rev. Monsignor Hickey, Cincinnati, and Richard Queen, San Francisco. The following have resigned their membership: Rt. Rev. Bishop Brossart, Covington, Ky.; Miss Frances Brawner, Washington, D. C.; and Miss Hilda Gavin, Boston. The new *Life Members* are: Most

Reverend James J. Keane, D.D., Archbishop of Dubuque;Right Reverend Hugh C. Boyle, D.D., Bishop of Pittsburgh; Right Reverend Michael John Hoban, D.D., Bishop of Scranton; Right Reverend Thomas E. Molloy, S.T.D., Bishop of Brooklyn; Right Reverend Augustus John Schwertner, D.D., Bishop of Wichita; Right Reverend Francis J. Tief, D.D., Bishop of Springfield, Illinois; Right Reverend Thomas J. O'Brien, D.D., Brooklyn, N. Y.; Right Reverend Joseph M. Gleason, D.D., Palo Alto, Cal. The *Annual Members* who entered the Association during the past year are the following: Most Reverend Archbishop Harty, of Omaha; Right Reverend Bishop Crane, of Philadelphia; Right Reverend Bishop Curley, of Syracuse; Right Reverend Bishop Gannon, of Erie; Right Reverend Bishop Swint, of Wheeling; Right Reverend Bishop Kelley, of Oklahoma; Right Reverend Bishop Dunn, of New York; Right Reverend Bishop Keane, of Sacramento; Right Reverend Bishop Gorman, of Boise; Right Reverend Bishop Conroy, of Ogdensburg; Right Reverend Bishop Muldoon, of Rockford; Right Reverend Abbot Martin Veth, O.S.B., Atchison, Kansas; Right Reverend Dominic Reuter, O.M.C., Utica, N. Y.; Right Reverend Monsignor J. E. Stillemans, New York City; Rev. Dr. Cartwright, Washington, D. C.; Rev. Dr. Valentine Schaaf, Washington, D. C.; Rev. E. A. Graham, Canton, Ohio; Rev. F. W. Dickinson, Washington, D. C.; Rev. T. G. Ring, Washington, D. C.; Rev. Dr. Wm. Degnan, New York City; Rev. Dr. John J. Mitty, New York City; Rev. J. W. Carmody, Florence, S. C.; Rev. Ferdinand Gruen, O. F. M., Quincy, Ill.; Rev. Philip Hughes, Manchester, England; Rev. James J. May, Charleston, S. C.; Rev. Wm. Brehl, Leghorn, Italy; Rev. Joseph Mitchell, Savannah, Ga.; Sisters of Notre Dame, Columbus, Ohio; Miss Helen Gallen, Columbus; Hoffman Nickerson, New York City; Knights of Columbus, Hamilton, Ohio; St. Joseph's Academy, St. Louis, Mo.; Mother M. St. Anne, Toronto, Canada; Thomas A. Lawler, New York City; Adrian T. Kiernan, Esq., Brooklyn; H. A. Molony, Esq., Charleston, S. C.; Miss Rachel Doyle, Charleston, S. C.; William Guthrie, Esq., New York City; Academy of the Holy Child, Sharon Hill, Pa.; Dr. Roy J. Deferrari, Washington, D. C.; Dr. Scannell O'Neill, St. Louis; John J. Sullivan, Philadelphia, Pa.; Hon. James B. Murrin, Carbondale, Pa.; Dr. J. D. W. Ford, Harvard Univer-

sity; Hugh Graham, Winona, Minn.; Sister Agnes B. Cavanagh, Los Angeles; Mrs. Mary Young Moore, Los Angeles; Rev. Gerard F. Hartjens, Carthagena, Ohio; Rev. Felix M. Kirsch, O.M. Cap., Washington, D. C.; Rev. Herbert F. Brockman, S.J., Cincinnati; Franciscan Herald, Chicago, Ill.; Rt. Rev. Monsignor Meuwese, Mt. Carmel, Pa.; Rev. George Rennecker, S.M., Dayton; Rt. Rev. Msgr. Kirwin, Galveston, Texas; Very Rev. Nicholas Weber, S.M., Washington, D.C.; Rev. Daniel L. Healy, Kansas City, Mo.; Rev. John L. McNamara, New Bedford, Mass.; Rev. James P. Tower, Catonsville, Md.; Rt. Rev. Bishop Anderson, Boston, Mass.; Rt. Rev. Bishop Beckman, Lincoln, Neb.; Rt. Rev. Bishop Barry, St. Augustine, Fla.; Rev. John B. Furay, S. J., Chicago, Ill.; Rt. Rev. Msgr. McInerney, Topeka, Kan.; Very Rev. Dr. Schaefer, Sleepy Eye, Minn.; Rev. Michael Shine, Plattsmouth, Neb.; Rt. Rev. Msgr. Doody, Utica, N. Y.

The membership of the Association comes from all the 48 States of the Union, except five. There are 3 members in Canada, 2 in England, 2 in Italy, and 2 in Belgium. The entire membership is 359 with 68 members of the American hierarchy represented.

In closing this fifth year of its existence, the members of the Association can feel well repaid for their interest and support in what is undoubtedly one of the most significant movements in the American Church—the critical and faithful defense of the Church history of the past.

A CHANGE OF CLIMATE[1]

Although the demarcations by periods and eras which we use in our history books are mere classification labels by which we arrange our thoughts, the actual sequence of events being meanwhile as unbroken in its continuity as the flow of a river, yet some selection of points of time is unavoidable when we institute comparisons. In the field of history movements have taken place that have produced a change of climate as great as that which occurs when a glacier melts and fruitful fields emerge by the side of clear waters. It happens that this melting stage has been pretty nearly coincident with my own lifetime, and yet it is so far advanced that we are now experiencing the consequent change of climate with its rich promise of fertile developments. To appreciate the extent of the change that has already taken place some point of time is required, but for that we need not go further back than to the year 1851, when Newman published his "Lectures on the Present Position of Catholics in England."

At that time influences had long been at work to mitigate the ice-bound conditions he described, but their effects were not yet perceptible to ordinary view. Nevertheless critical inquiry can discern the beginnings of influences destined to work extensive changes in the intellectual world. Those influences may be classed as philosophic, cultural and institutional. Of the first Gibbon was the principal exponent. His great history, publication of which began in 1776, substituted for the traditional hostility to Catholicism a spirit of condescension towards it as an useful illusion. This view struck a responsive chord of sentiment in a world then barely recovered from the exhaustion caused by the series of wars initiated by the Reformation. It supplied a formula of thought that was extensively adopted by prudent statesmanship solicitous for the maintenance of order. An allusion to it appears in No. 38 of *The Federalist*, written by James Madison, in which he refers to "the authority of superstition" as an element of social stability. It is not difficult to recognize the identity of this stream of thought with what in

[1] Presidential Address, Fifth Annual Meeting Catholic Historical Association, Philadelphia, December 29-31, 1924.

our own times is known as Modernism, the essence of which is that—in dealing with religion—what is useful is more important than what is true.

As an exponent of cultural influence the writings of William Robertson may be cited. His studies and training as a Presbyterian minister certainly did not tend to make him favor the Catholic Church, but as a historian he would not consciously allow his denominational views to warp his statements of fact. In 1762 he was elected Principal of the University of Edinburgh, and in 1769 appeared his famous "History of the Reign of the Emperor Charles V." He had selected that period for treatment as being that in which Europe first took its modern form, and his first volume was devoted to a detailed and systematic examination of the process by which modern civilization had been erected upon the ruins of the Roman Empire. Until the case system of instruction was introduced, this volume was usually the first text–book put into the hands of the law student. "Blackstone's Commentaries" following next in the course, the idea then being to make general principles the foundation of legal education. I believe that in Robertson's history is to be found the first distinct appearance of what is now a commonplace of history, namely, that the Catholic Church was the agency by which the cultural gains of ancient civilization were preserved and transmitted to the modern world. He was, I believe, the first to point out the important part taken by the canon law of the Church in originating modern jurisprudence. The general diffusion of such views among the legal profession had doubtless a profound effect in modifying opinion with regard to the Catholic Church. By a fortunate coincidence this stream of influence was soon broadened by the interest in historical details created by the poems and novels of Sir Walter Scott, covering the period from 1805 to 1831. They invested with pathos and dignity characters and events which it had been the fashion to dismiss as belonging to "the filth and falsehood of the Middle Ages," and they taught people to think more kindly of the old religion which they had rejected.

A casual proclamation of the institutional importance of the Church was made by Macaulay in 1840, in his famous essay on Ranke's "History of the Popes." Its lively portraiture of the

Church as the most durable institution the world has ever known was a great shock to traditional prejudice and Macaulay anticipated that "there will be plenty of abuse." At a time when it was the fashion to predict that the Church was tottering to its downfall he declared: "She may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

The Utilitarian movement, with its maxim of the greatest good to the greatest number, naturally gave special attention to institutional values, and inquiry in that direction could scarcely avoid notice of an institution of such manifest efficiency as the Catholic Church. Results of study of Catholicism from the institutional standpoint were set forth in a remarkable article by John Stuart Mill in the *Edinburgh Review*, January, 1844. In it he characterized the Middle Ages as a great creative epoch which had laid the foundations of modern civilization. He expressed what is now the common verdict of all impartial historians when he said that "the liberties of the Church in that age were those of mankind," and he held that all the charges brought against the Church "do not disguise from impartial thinkers, the fact that it was the great improver and civilizer of Europe." But Mill's analytic mind was not content with mere general statement. He inquired what it was that made the Church so efficient and he found the chief cause to be papal enforcement of the celibacy of the clergy. Without that, he declared

> the efficiency of the Church as an instrument of human culture was gone.....The priesthood never could have stood their ground, in such an age, against kings and their powerful vassals, as an independent moral authority, entitled to advise, to reprimand, and if need were, to denounce, if they had not been bound together into an European body under a government of their own.

Far from holding that this serviceableness belonged only to the past, he insisted upon it as a continuing need. He held that when the Pope "claimed the right of censuring and denouncing violation of the moral law" he assumed a function necessary at all times. And he raised the question whether "censure by news-

papers and public meetings which has succeeded to censure by the Church" will suffice for social needs. This question, raised by Mill 80 years ago is now a source of sharp anxiety. I happen to know that among adepts in international law there is now a strong set of opinion in favor of recognizing the papacy as a seat of moral jurisdiction.

But, as I have said, although such streams of influence were discernible their effects were as yet imperceptible. The manifestations of tendency which I have noted were either ignored or else excited angry rebuke. Gibbon's philosophic detachment from denominational partiality was disagreeable to traditional opinion, but it did not raise issues that followed the controversial lines on which traditional opinion was accustomed to move. The Catholic flavor in Robertson's account of the origin of modern jurisprudence probably escaped censure only because it was not perceived except by specialists to whom it was a matter of indifference, but his next succeeding publication—his "History of America"—was bitterly denounced because it did not adopt the traditional view that the Spanish Catholic explorers were monsters of cruelty. Sir James Mackintosh wrote that "Dr. Robertson has been the subject of much blame for his real or supposed lenity towards the Spanish murderers and tyrants in America." From the standpoint of scientific history in our own times much praise is due to Robertson for his candor and integrity, but contemporaneous opinion on the point was accurately expressed by Lord Brougham when he declared that "this is a great stain upon the work." At this same period Scott's kindly rehabilitation of the Middle Ages was taking place but it was refused serious consideration as being mere romance. Macaulay's famous essay made some stir and his New Zealander became proverbial, but the matter was treated as a mere piece of sensational rhetoric. From Mill's correspondence we learn that he expected that his *Edinburgh Review* article "would make its readers stare." Probably it did, but no talk or action appears to have followed, and this was rather significant. There was a time when such opinions expressed in such an influential organ of thought would have been highly provocative.

Our examination of the movements of opinion with regard to the Catholic Church have brought us down to the period when

Newman made his survey of conditions. All those movements are now recognizable as broad streams of influence in the intellectual world, but in 1851 they were still so latent and obscure that the traditional prejudice seemed to bulk as large as ever. But it is clear now that great as was the glacial mass it had become soft and porous, or else it could not have melted as rapidly thereafter as it certainly did. We may even fix the date when liquefaction began. It was the year 1859, in which Darwin's "Origin of Species" appeared, and also Marx's "Critique of Political Economy." In the one, the idea of natural determinism was advanced as an explanation of the formation of species; in the other, the idea of economic determinism was advanced as an explanation of the formation of institutions. These twin ideas have flooded the world, giving an antediluvian character to issues and controversies dating from the Reformation period. What remains of them are dregs and slime and mud in which only the ignorant and uncultured—and those who find their profit in exploiting the ignorant and uncultured—are now willing to wade. Hence it has seemed to me that Newman's survey of 1851 is a literary monument of the end of an era, of whose nature and characteristics he gave a masterly account. Its analysis of the psychology of traditional prejudice will never be surpassed and it exactly forecasts the means by which such prejudice has been expelled from genuine scholarship. The point of his contention was that Catholicism ought to be judged for what it is and not for what it is not. And as the only way by which that attitude of fairness could be attained he laid down the simple precept—now everywhere accepted and acted upon by reputable historians—verify your statements!

Newman gave an example of the power of this method for the overthrow of falsehood which is, I think, the most signal demonstration of its efficacy to be found in all literature. It brought down in irretrievable ruin a school of historians that had been established in public esteem for over a century. And this school included writers of great learning, industry and talent. Newman took as his starting point a statement made by Hallam, whom he declared to be "one of the best read, most dispassionate and deservedly esteemed writers of the present day." From Hallam he cited a statement to the effect that in the Middle Ages

religion lost connection with righteousness and consisted merely of tithe-paying and ceremonial practices. As evidence he gave a quotation from a seventh century bishop which bore out his accusation. Newman then pointed out that Hallam did not stand alone in his opinion. All the standard ecclesiastical historians were agreed on it, and all cited the same seventh century document as proof of it. Tracing this stream of opinion back to its fountain-head, Newman showed that the original source was Mosheim's "Ecclesiastical History," 1726. Mosheim wrote in Latin and his statements were based on medieval Latin texts, his extracts from which had been accepted as authoritative, so that his works served as a treasury of information to which all subsequent historians had recourse for data. But it finally occurred to an Anglican historian, Dr. Waddington, Dean of Durham, to verify Mosheim's account, and he was surprised and shocked to find that it had been made up by "a very unpardonable mutilation of his authority" so that it produced an impression which was "wholly false." As a matter of fact the very same document from which Mosheim quoted abounded in evangelical counsels, the supposed absence of which had been the subject of censure by a long series of historians.

Thus it appears that the original exposure of Mosheim's "perfidy"—for so Dr. Waddington characterized it—came from a Protestant historian. But the effect was inconsiderable until Newman made his illustrative use of the incident. Until then it could pass as a specimen of a flaw in a matter of detail, such as might readily happen in an extensive literary work. The exposure did not secure any correction of the statement in a new edition of Mosheim's history, published a few years after. But Newman's comments attracted general attention from the way in which he collected evidence showing how all the historians had been misled. Co-operation is essential to scientific work of any extensive character. All large treatises must rest upon monographs and documents which have engaged the labors of many hands, whose honesty must be trusted if their work is to be made available. The crushing force of Newman's remarks lay in their demonstration of the fact that the wells had been poisoned from which historians had been drawing their supplies. It was the exposure of this fact that shattered the credit of the historians

of that period. When Newman had finished with them not one was left with any standing as an authority. In our own time, no historian—no matter what his denominational attachments may be—would accept a statement from any of them as entirely trustworthy, although at the same time the fact is recognized that as a rule it is their misfortune rather than their fault that this should be so. I do not believe any one can dip into Hallam without being impressed by the judicial quality of his mind and the conscientiousness of his judgment, but all the same it is now quite apparent that he went hopelessly astray in his account of the Middle Ages.

Newman observed that "when a man would really get information on a subject, he eschews reports and mistrusts understandings, and betakes himself to headquarters." That is exactly the method of scientific history in our own times. It seeks to get at original documents and hunts for them in every possible quarter. All over the world students are delving through old records and archives, and are making discoveries that are revolutionizing our views of the past. Newman remarked:

> History and travel expand our views of man and of society; they teach us that distinct principles rule in different countries and in distant periods; and though they do not teach us that all principles are equally true, or, which is the same thing, that none are either true or false, yet they do teach us, that all are to be regarded with attention and examined with patience, which have prevailed to any extent among mankind.

These characteristics of method and spirit are those which distinguish the historical activity of our own times from that of the period which Newman considered in his lectures. I am not maintaining that these characteristics are always present. I could give examples of the control which bias still exerts over facts. But I do maintain that these characteristics of method and spirit which I have noted are now dominant. They set the standards of criticism. It discredits a work if it shows signs of having been put together to make out a given case. The meed of praise goes to the historian who collects his facts solely with concern for their authenticity whatever their bearing happens to be, and who interprets behavior with regard to the knowledge

and beliefs extant in the period under consideration. The prime aim now in dealing with events is to get a correct understanding of them. It was just this and no more that Newman demanded in behalf of Catholicism but could not get in 1851. Describing what the method of an honest inquirer ought to be, Newman remarked: "He may hold principles to be false and dangerous, but he will try to enter into them, to enter into the minds of those who hold them; he will consider in what their strength lies, and what may be said for them." This is just what in our own times the historian must do to gain credit and attention from the class of readers whose verdict makes reputation. Here then is certainly a great change of climate in the intellectual world. The editors of that monumental work, the Cambridge Modern History, could not refrain from noticing it in their preface to the first volume, issued in 1902, and they did not mince words in referring to it. They declared that "the long conspiracy against the revelation of truth has gradually given way, and competing historians all over the world have been zealous to take advantage of the change."

It was of course unlikely that so great a change could take place without correspondent change in the behavior of the Catholic Church, although no one who viewed the situation and prospects in 1851 could possibly have realized how great that change would be. And as has been usual in the history of the Church, the new era was signalized by papal action. A monument of the fruitful period that has opened for historical research is the Encyclical Letter of 1883 by Pope Leo XIII. on the study of history. In it he approved and commended for general adoption exactly the same characteristics of method and spirit which Newman had instanced as the essentials of scientific history. The matter could not be put more plainly than in these passages of that great Encyclical:

> Strenuous efforts should be made to refute all falsehoods and untrue statements by ascending to the fountainheads of information.
>
> The first law of history is to dread uttering falsehood; the next, not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or animosity.

No event has done so much to promote the advance of scientific history as this proclamation of principles by the Holy Father. In every country Catholic historical societies have multiplied and research in many lines is being actively prosecuted, with cöordination of effort through periodical meetings, and occasionally by means of international congresses. For particulars of this world-wide activity I must refer you to previous presidential addresses made to this Association, and to the details given in the valuable compendiums of information which have been issued by our Secretary. I venture, however, to offer these general observations:

1. The principles laid down by Pope Leo XIII. are universal in their application. All sincere scholars can cöoperate in historical research conducted on such principles. In recognition of that fact the American Catholic Historical Association, formed in response to the Encyclical Letter, has maintained a close relationship with the American Historical Association. This connection is manifestly advantageous to both associations since it assures a systematic communication of intelligence which in its practical consequences amounts to a division of labor in the general movement of historical scholarship. The transactions of this Association are brought before all classes of students and hence enter effectively into their bibliographical resources. One notable result is that the proposed creation of a National Historical Institute at the Catholic University of America has aroused marked interest and favorable regard among all historians who have been advised of the nature of the scheme. The project is recognized by them as an important contribution to the solution of a problem that is now perplexing all American Universities,—the problem of storing and arranging the vast literary output going on in every field of science. It is recognized that the task is assuming dimensions far beyond the resources of any one establishment and that it can be coped with only by specialization of function. The tendency now among university librarians is not to try to cover every thing but to get everything about something, with such coördination of effort that students in every field shall be provided with a fully equipped centre of information in that field. The proposed National Historical Institute falls in pat with that tendency. It would

be a definite centre of special scholarship recognized as such in the American educational system.

2. As an instance of the cöoperative spirit that is now displayed in the general movement of historical scholarship, I direct your attention to an article by my colleague, Professor Dana C. Munro of Princeton, which appeared in *America*, November 1, 1924. The idea of establishing the "American School of Oriental Research in Jerusalem" was first proposed by the late Professor J. H. Thayer of Harvard, and it has been supported by annual contributions from various colleges, universities and theological seminaries. A professor is sent out each year from one of the supporting institutions, and Professor R. Butin of the Catholic University of America is under appointment for the year 1925-1926. The Catholic University of America is also a contributing member of a similar school for the study of Mesopotamian archeology to be established at Bagdad, and similar schools of oriental research may be established in other centres. An expedition to the region south of the Dead Sea was accompanied by Père Alois Mallon, Director of the Pontifical Biblical School in Jerusalem. Professor Munro remarks that "it was due to his presence that the most important discovery of the whole undertaking was made." The incident is a good illustration of the value of cöoperation in research, and in view of some considerations to which I shall next advert, it would seem that systematic cöoperation in research work is not only desirable but it may be said to be absolutely necessary to make the tasks presented by the existing situation at all manageable.

3. The situation to which I have just alluded is thus described in the editorial preface to the first volume of the Cambridge Modern History:

> The printing of archives has kept pace with the admission of enquirers, and the total mass of new matter, which the last half-century has accumulated, amounts to many thousands of volumes. In view of changes and gains such as these, it has become impossible for the historical writer of the present age to trust without reserve even to the most respected secondary authorities. The honest student finds himself continually deserted, retarded, misled by the classics of historical literature, and has to hew his way through multitudinous transac-

tions, periodicals and official publications, in order to arrive at the truth.

This was written in 1902. Since then the task confronting historical scholarship has become still more formidable. A practical consequence is that for a long time to come the principal occupation of students will be what Mr. Belloc has aptly characterized as "spade work." There is a vast deposit of error to be removed. There is a vast amount of new material to be dug up and brought to light. It is work of this kind, rather than the preparation of large scale history, which must for the present occupy the time and effort of scholars. I think the editors of the "Cambridge Modern History" are right in saying that "Ultimate history can not be obtained in this generation." The work of greatest present importance is the collection and verification of historical material. How large is the need and opportunity for such work in the special field of our own Association has been admirably set forth in Dr. Guilday's recent treatise "On the Creation of an Institute for American Church History," and in conclusion I beg to commend to your favorable consideration the views therein expressed.

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GREGORY SAYERS O.S.B. (1560-1602)

A FORGOTTEN ENGLISH MORAL THEOLOGIAN

If one takes a glance at a theological library of any importance, there is one thing which at once attracts attention—nearly all the theologians of any eminence are of foreign nationality. The Catholic Church is not bounded by nationality, and the industry of one member becomes the common property of all, especially as the medium employed is usually the Latin language. But it is certainly a thing to be desired that English speaking races should hold a position, in some proportion to their numbers, among the masters of Catholic theology. Even the manuals in the hands of our students in the Seminaries are of foreign origin. It is not that the work of English speaking theologians is unnecessary; for example, everyone feels the need of a manual of Moral Theology, which would deal more intimately with our peculiar conditions and problems, particularly in the matter of justice. We have the well known manuals of Kenrick and Slater which do not go very fully into difficult points, and the classical work of Crolly is out of print. The obvious and quite adequate reason for this comparative scarcity is the fact that English speaking people are for the most part living in the missionary state. The rigours of the penal laws which have continued to within living memory, the scarcity of priests on the missions, and the fact that their energies have been almost entirely absorbed in active work, have to a large extent impeded theological work amongst us. With all the more reason therefore should we remember the theologians we have produced.

It is with one of these, who has been undeservedly forgotten, that the present article is concerned. In the theological revival which received its impetus from the reforms of the Council of Trent, and produced among many great names such a trilogy as Suarez, Bannez, and Vasquez, we must also include the group of English scholars who fled from the English Universities to join William Allen in Flanders. Such names as Gregory Martin, the biblical scholar, and Thomas Stapleton, considered by many superior as an apologist to Bellarmine, are revered and honoured amongst us. Gregory Sayers was a contemporary of these, and

the story of his life is very similar. But unlike them, his name and work have been almost completely forgotten, even—if I may say so—among his brethren in the Order of St. Benedict. In an article on Benedictine scholars in the *Catholic Encyclopaedia*, his name is not even mentioned, although many others of less repute are included. From a simple catalogue of his writings and the editions they passed through, a good estimate of his work and influence may be formed.

I. *Clavis Regia.* This, the most widely diffused of his works, treats under a rather unusual title the matter dealt with in a modern book as "De Principiis" and "De Preceptis Decalogi." The Antwerp edition of 1619 is a folio of 1034 double column pages. It was printed posthumously and passed through ten editions between 1605 and 1659.

II. *Thesaurus Casuum Conscientiae* is a very full dissertation on censures in seven books. The Venice edition of 1618 is a folio of 564 double column pages. It passed through seven editions between 1601 and 1627.

III. *Decisiones Casuum Conscientiae* is a commentary on the "Consilia" of Navarrus. It passed also through seven editions, some of which were printed together with the *Thesaurus* already mentioned. The Venice edition of 1619 is a folio of 200 double column pages.

IV. *De Sacramentis in Communi* is a theological treatise in the best scholastic tradition, combining Dogma and Moral together, and it follows most closely the doctrine of St. Thomas throughout. Five editions were published between 1599 and 1621; the Venice edition is a large octavo of 554 double column pages.

V. *Summa Sacramenti Penitentiae* is a small handbook designed for the use of the less learned clergy, and has no particular value. It is a small octavo, and only had two editions: 1601 and 1615.

VI. *Meditatio in Psalmum Miserere et in Orationem Dominicam* exists in the author's M. S. in the Tabularium of Monte Cassino. They were considered of sufficient value to be printed by Gattula.[1]

The *Clavis Regia* and *Thesaurus* were also issued in the form

1 *Historiae Abbatiae Cassinensis* II, p. 763. Venice 1733.

of a compendium at Venice 1613, 1621, 1624. A further M. S. treatise on Moral Theology, doubtless a continuation of *Clavis Regia* is mentioned[2] but I can find no trace of it.

This catalogue of his works and their editions should dispel any suspicion that Sayers is not worth talking about, and we may now look at the chief events of his life. His name appears on the printed works as "Sayrus" with "Gregorius" the name he took in religion. "Robert" was his Christian name, and out of many variants "Sayers" seems to be the correct name in English. Born in 1560 at Redgrave in Sussex, he was admitted in 1576 to Caius College, Cambridge, as a minor pensioner.[3] Owing to his Catholic faith his stay at Caius was short. He came into conflict with the college authorities, who refused to allow him to take his degree because of his efforts to spread the Catholic Faith, and because of his intimate relations with a Catholic priest.[4] He therefore left Caius and entered Peterhouse where he took his degree in 1581, but he eventually found that his life at Cambridge was inconsistent with the faith he professed, although no detailed reasons are given for his departure.[5] Wishing to study for the priesthood in order to return and labour for the defense of Catholicism in England, he joined William Allen in Flanders, like so many English scholars of that time, at the beginning of the year 1582. At this time Allen's College was established temporarily at Rheims; his arrival is recorded in the Douay Diary.[6] In the following September he was sent with six others to study in Rome at the English College, which had been founded six years previously. Allen mentions his talents in a letter sent to the Rector Fr. Agazzari, S.J.[7] Among the six other students who accompanied him to Rome were Matthew

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2 COOPER, *Athenae Cantabrigienses* II, p. 335.

3 VENN, *Admissions to Gonville and Caius*, p. 34; HURTER, *Nomenclator*, III 601, erroneously dates his birth 1570.

4 "First, that by seacrit conferences he had laboured to pervert divers scholars and some had perverted; secondly, for that he had used divers allegations against divers points of Mr. Jewell's booke; thirdly, for that he had beene of great and familiar acquayntance with Fingeley a pernicious papist; fourthly, for that he had used to gather together papistical books and to convey them seacretly into the country." HEYWOOD and WRIGHT. *Cambridge University Transactions*, I, p. 319.

5 PITTS, *De Angliae Scriptombus*, p. 800. Paris, 1623.

6 KNOX, *IInd Douay Diary*, p. 185.

7 "Robertus Sarus est etiam pro theologia latine et graece praeditus, *Ib.*, p. 190.

Kellison, a future President of Douay, and Richard Leigh who was martyred at Tyburn in 1588.

At Rome he was fortunate in being able to attend the lectures of Suarez and Vasquez at the Roman College. But the chief point of interest is the somewhat disconcerting fact that at the conclusion of his studies, instead of following his companions in the arduous and dangerous work of the English Mission, he spent the rest of his days in the comparative luxury of a Benedictine Monastery teaching theology. Unless we examined closely the few facts of his case, we would be inclined to the harsh judgment that Sayers, who on June 29th, 1582, took the Mission Oath with the martyr Richard Leigh, was amongst those weaker brethren who joined Religious Orders rather than face the perils of the priestly life in England. If this were so, then let his name and work remain in obscurity; for even though his theological attainments were of the highest order, one could have little esteem for a man whose religious vocation was influenced by such unworthy motives. The Mission Oath was in fact designed to prevent this backsliding. We must therefore see why in the first place Sayers left the English College, and secondly why, having joined the Benedictines, he did not proceed to England.

With regard to the first point, he was only one of many who left the College owing to their profound disapproval of its policy and administration. Cardinal Gasquet has related the stormy beginnings of that venerable house, the opposition to its first rector, Dr. Clenock, the hostility to the rule of the Italian Jesuits, and its continuance even when an English Jesuit superior took the place of Fr. Agazzari.[8] The reasons for this opposition are somewhat obscure, but they certainly earned for the English students the reputation of being an unusually turbulent body of men. Most of the alleged reasons were trivial: harassing discipline, regulations suitable for the nursery, spying and favouritism. It must be remembered that the Society from the beginning did not wish to have anything to do with the government of the College, and only undertook the work at the command of the Pope, but it is recognized now that the appointment of an English secular priest as rector—Dr. Bristowe was mentioned—would have made for peace. As a matter of fact, the real

8 *History of the Venerable English College, Rome*, 1920.

grievances were far more deeply rooted, and turned on the thorny question of national politics. The English College naturally reflected in its members the terrible situation which had arisen at home. When the Bull of Pius V deposed Queen Elizabeth and exempted her subjects from allegiance, the sympathies of Catholics regarding the succession to the throne were divided. Some, under the leadership of Fr. Parsons, supported the Spanish claim, but the body of English Catholics, including the majority of the secular clergy, regarded Spain as the inveterate enemy of England. Rightly or wrongly, they preferred to have a Protestant Englishwoman ruling England, than a Catholic Spaniard, and this loyalty is a characteristic of many of the martyrs. This appears to be the chief reason for the hostility of a large section of English students to the Jesuit rule of the College, and Sayers belonged to this section.[9] There can be no doubt that in Rome as in other places, government emmisaries were sent to sow discord, and Sayers was himself accused by a certain Jesuit of being influenced by the heretics in his opposition to the Society.[10] The falsity of such an accusation is evident from the whole tenour of his life and work, from the evidence of Pitts, who was a student with him at the English College,[11] and from his own words in the Dedication to *Thesaurus Casuum Conscientiae.*[12] Many others followed Sayers to Monte Cassino, and it is small wonder that among all the dissensions and discords of the English College, the thoughts of peaceful men turned towards the great family of St. Benedict whose motto at

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9 "Aut si inter omnes totius orbis catholicos soli Angli ita insanirent, ut majestas patria, et splendor ille Anglicani nominis et Imperii ipsis displiceret, mallentque, quam Regibus fideles esse suis, externam dominantem sequi" *Thesaurus Casuum Conscientiae.* Dedicatio .

10 "Gregorius Sayer, qui septem annos collegii Anglicani disciplinam ita exacte observavit, ut tanquam exemplum aliis proponeretur et tamen tanta virtus, cum summae doctrinae publicis monumentis conjuncta, aemulorum calumnias evitare non potuit. Nam jesuita quidam, ut postea alterum adolescentem ab ordine benedictino averteret, affirmare est ausus, eum, qui primus in Italia habitum illum indueret, ad id conductum fuisse ab hereticis, ut alios post se traheret, quominus patriae essent utiles, vel certe ut jesuitis se opponerent." M. S. dated 1608 for the information of the Holy Office. TIERNEY-DODD, IV, p. ccix.

11 PITTS, *ib.*, p. 800.

12 "Illustri Ecclesiae Anglicanae Clero Universo, gloriosis Christi confessoribus, et Dominis in Christo observandissimis... Quid enim optatius et laetius possit accidere, quam nunc vobis inhaerere, ut complecteromini nos manibus illis, quae purae et innocentes, et dominicam fidem servantes, sacrilega obsequia respuerunt....."

least was *Pax*. They realised that more harm was being done to the cause of Catholicism by these quarrels than by the penal laws, and saw in the restoration of the Benedictines in England a way of avoiding the feverish quarrels of both parties.[13]

With regard to the second point affecting his character, namely, why he did not go to England according to the terms of the mission oath he had taken, there are many indications that he was professed at Monte Cassino with the object and intention of serving on the English mission as a Benedictine. Armellini asserts that he was already a member of the English Congregation before he became attached to Monte Cassino.[14] The Chapter General of the Cassinese had requested permission of the Holy See to send its subjects into England, a request for some reason refused until 1603, a year after Sayers' death.[15] Many of his companions who followed him to Monte Cassino, did so with the full approval of Cardinal Allen who was the last man to countenance any loss to the English mission.[16] Dom Bede Camm, in the *Revue Bénédictine* already quoted, says that he was on the point of returning to England when he died at Venice. There is no authority cited for this statement, and I am inclined to think it must be an error; from the prefaces to his books published at this time, he appears to have become reconciled to the fact that his was a literary not an active missionary vocation. One may suppose that the Superiors of the Congregation found his theological talent so useful that they either delayed his departure or refused it altogether, preferring a live theologian to a dead confessor. The difficulty of the oath could have been met quite easily by dispensation, and many examples of such procedure in similar cases are on record.[17] His own theological teaching on oath seems to support this supposition.[18]

Sayers entered Monte Cassino, having been already ordained

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13 *Revue Bénédictine* XII, p. 361.
14 *Bibliotheca Benedictino-Cassinensis* 1731, I, p. 190.
15 *Revue Bénédictine, ibid.*, TIERNEY-DODD IV, p. 85.
16 *Revue Bénédictine, ibid.*
17 KIRK, Introduction to *Biographies of English Catholics* 1909.
18 "Constat ad irritandum juramentum non esse necessarium consensum eius qui juravit, sed irritari potest illo invito et renuente, dummodo velit ille penes quem est dominium eius rei quam juramento promisit..... Addidi autem teneri subditos illis (superioribus) obedire, etamsi ab illis post confirmationem sine causa irritentur." *Clavis Rebia* V, c. vii n. 5 & 6

priest, and was professed December 28th, 1589. Monte Cassino was then at the height of its prosperity; it had responded readily to the energetic reforms of Cortese, and its members had excelled in nearly every branch of ecclesiastical learning.[19] But in Sayers' particular branch of Moral Theology, none of his brethren had attained to any eminence, except Graffius who was then at Naples. He was therefore a most valuable asset to the Monastery, and taught real theology from immediately after his profession until his departure in 1595. None of his works were published during this period at Monte Cassino, but the matter was being gathered together which was printed later at Venice in a series of volumes published in remarkably quick succession.

The Monastery at Venice where the last years of his life were spent, is called St. Gregory's by Pitts and Dodd, but it is more commonly known under the title of St. George. A medieval foundation, it had become prominent during the period when Cortese was Abbot, and being more accessible than Monte Cassino, flourished as a centre of learning, not only for Benedictines but for all the scholars of the time. He published his work "De Sacramentis" in 1599, and then began to produce a complete Moral Theology which he intended to be in three folio volumes, with the somewhat misleading title "Thesaurus Casuum Conscientiae." The first tome dealing with censures was published in 1601, but in preparing the next he decided that the work would have to extend to four volumes. His intentions were carefully explained in a letter to Possevinus written a few days before his death.[20] The volume on which he was working at the time of his death was practically finished, and was published posthumously under the title "Clavis Regia." This is the most widely known of all his writings. The "Decisiones Casuum" and "Summa Sacramenti Penitentiae" were printed a year before he died. He died at Venice October 30th, 1602, aged 42, an early death which cut off in its prime a life of great promise. Various monastic chroniclers mention the holiness of his life, the charm of his character, and his exact religious observance.[21] The best personal account is that addressed to the Cardinal Protector of the

19 ZIEGELBAUER *Historia Rei Litterariae O.S.B.* 1714, I, p. 197.
20 POSSEVINUS. *Apparatus Sacer* 1603, p. 592.
21 SCIPIO. *Elogia Abbatum Cassin.* 1643, p. 245; ARMELLINI, *op. cit.* I, p. 193; ANGELUS DE NUCE Chron. Cassin. 1668, Vol. IV, p. 108, n. 2013.

Cassinese Congregation, by D. Maurus, and printed in most of the editions of "Clavis Regia": "Nihil enim illi dulcius cariusque fuit quam alios ad justitiam erudire.....inimicos crucis Christi fortiter sustinuit, dissidentes hereticorum animos suaviter attraxit...nec activam vitam amore speculationis gaudia operationis nimietate contemnens, sed omnibus omnia factus ut omnes lucrifaceret....."

A close survey and estimate of his value as a theologian is outside the scope of this article. Apart from the number of editions his works have passed through, his influence in Moral Theology may be judged from the fact that for a century and a half after his death, he is one of the authorities most consistently quoted by all the great authors: Sanchez La Croix, Bonacina, Concina, Elbel, and Salmanticenses. St. Alphonsus makes nearly two hundred citations in the course of his Moral Theology, and only eight of these he considers "non probabilis." At the time Sayers wrote, the new doctrine of "Probabilism," which was first formulated by Bartholomew Medina in 1577, was becoming increasingly popular in the schools, and was shortly to become a subject of heated controversy, especially after the condemnation of the many lax propositions to which it gave rise. Sayers' position in this matter is unique. He accepted the new system in substance, but appreciated its dangers and weak points, and thus avoided implication in propositions which were subsequently condemned—with one or two not very notable exceptions. His probabilism is not the thorough-going sort which found favour in later times, and is still very largely in possession. Perhaps in the future when the pendulum swings again in favour of no hard and fast rule or "system," he will be recognised as one of the authors who were least affected by the changes for which Medina is generally held responsible, and his works will again receive the serious attention they deserve. That he was a theologian of unusual eminence is evident from contemporary witnesses, as well as from the numerous editions of his works, and the influence they exercised on later writers.[22] Thomas Bouquillon (dec. 1902) a modern theologian of wide reading and erudition, and at one time a professor in the Catholic University of America, is one of the few modern authors who

22 Cf. HURTER, *Nomenclator* III 601; ZIEGELBAUER, op. cit. II, c. 1 §4.

make any direct reference to Sayers. Fr. Bérliére of Maredsous tells me that he had the highest regard for Sayers as an interpreter of St. Thomas.[23] Occasionally one meets his name in the list of authors prefixed to manuals of Moral Theology,[24] but for the most part his name is passed over in silence. The eulogy of Armellini, a well known historian of the Order, may be a pious exaggeration: "Quem non solum schola Cassinensis, sed Ecclesia Romana inter praecipuos quod unquam habuit theologiae moralis doctores numerare jure et merito potest, nisi principatum illi assignare velit"; but enough has been said to show that at least among his fellow countrymen, the name of Gregory Sayers is one to be remembered and even venerated.

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23 "Inter magnos theologos Sayrus annumerandus, maximis si diutius vixisset aequandus.....E nobili coetu monachorum afferri possunt Gregorius Sayrus, quem merito quis appellavit 'insignis eruditionis vir.'" BOUQUILLON. Theologia Moralis Fundamentalis 1915, p. 122 n. 8, p. 584.

24 E. G. PRUMMER. "Opera Sayri semper fuerunt magnae auctoritatis apud omnes theologos, et mirum est, quod iste vir, qui juvenili fere aetate ex hac vita decessit, potuit tot volumina eaque gravissima absolvere." *Theologia Moralis* 1915, I, p. xxxv.

THE CHURCH AND CURES[1]

Religion and healing have gone together all down the ages. The oldest documents that we have in the history of medicine are a series of papyri, four in number, beginning with the Ebers Papyrus which is at Leipzig and ending with the Hearst and New York Historical Society's papyrus which are in this country. These represent accumulations of information with regard to disease, its recognition and treatment, which were made in the temple hospitals in Egypt between 1750 and 2500 B. C. Undoubtedly some of the material thus gathered together comes from even earlier times, a little of it as early as 3000 or 3500 B. C. Human disease has not changed so far as we can find out anything about it in the 6000 years of human history that we have so that any medical hints remain interesting. There is in the Philadelphia museum the skeleton of a little prince of one of the early dynasties in Egypt which shows signs of its possessor having suffered as a child from infantile paralysis with the usual failure to grow as the result of loss in muscle power. Long before that however, as some of the bones discovered in the homes of the cave men show the earliest men of whom we know anything about definitely, the cave people for whom Abbe Breuil asks an antiquity of 25,000 years and Father Obermaier would demand even longer, 30,000 years, suffered from arthritic conditions of the bones in the neighborhood of joints, that is what is popularly though erroneously called rheumatism very much as people of our generation.

It is not surprising to find then that some of the hints with regard to treatment as noted down in these old temple hospitals were not so absurd as might be thought. The oldest prescription in the world in the Metropolitan museum printed on stone, but of small size so that it might be carried readily, is a remedy for the ball in the throat, a very common nervous or hysterical symptom and it serves to show very well that the Egyptians recognized quite definitely the influence of the mind on the body. One of the ingredients of this prescription is green colored pre-

[1] Paper read at Fifth Annual Meeting Catholic Historical Association, Philadelphia, December 29-31, 1924.

cious stone to be ground fine in order to make a fumigation. Just why it had to be green is not clear but it was well understood that what would cure the poor would not do the rich good so while a common greenish stone was used for the poorer classes, a rather expensive stone was prescribed for the middle classes, and a rare and extremely expensive precious stone for the rich. The cost of the remedy would make even the wealthiest of patients feel that he or particularly she *must* be benefited by it. Humanity has not changed much in all these 3500 years since the prescription was written.

In the Ebers papyrus there are altogether some 700 different substances mentioned to be employed as remedies. There were materials drawn from the animal, mineral and vegetable kingdoms quite as diverse as our own pharmacopeia. They had no less than forty different classes of drugs. While they thus depended on medical treatment, there was the feeling always that the priest physicians were inspired somewhat from on high and that the gods favored their ministrations. A great many people were confident that in the temple hospitals they were under the special providence of the spiritual powers and that their ills would surely be affected favorably. The first great physician in Egypt of whom we know much, I-Em-Hetep who was so deeply reverenced that they spoke of him as "the master of secrets" and "the consoler of the afflicted," after his death was buried in the step pyramid at Saqqarah and was raised to the altars as a god very much in the same way as their great rulers were. Statues of him are found in many places and replicas of them may be seen in the museums. He was represented as eternally young, placid, beardless, as if he had found the secret of eternal youth and might be expected to communicate it to others. He was rather supposed to inspire the temple physicians of the after time and to safeguard those who reverenced him by protecting them from the more serious diseases.

Something very like this developed among the Greeks. They had no hospitals for the poor though they had hospitals for slaves and for soldiers, so that if you belonged to someone else you were cared for but if you belonged only to yourself and had made no provision for your time of stress and trial, you might just shift for yourself. The Greeks had, however, magnificent hospitals

or really health resorts for the well-to-do and these were always associated with temples. The best known of them was probably at Epidaurus way up in northern Greece and this was a very wonderful place. There was a beautiful temple of Æsculapius, the Greek god of medicine in connection with it, but the Greeks were wise enough not to depend on religion alone as a factor in the favorable influence of the mind on the body. They provided a whole series of diversions. There was a theatre in which the great Greek plays were given to thousands of auditors. There was a hippodrome where there were horse races and also races of other animals. Then there was a stadium seating, it is said, over 10,000 people where there were athletic exercises of various kinds, and then there were shady walks beneath the trees and covered passages and even tunnels for the transit from one building to another in inclement weather, as well as outdoor sleeping porches for those who took the open air treatment and nearly every form of diversion that could possibly get men's and women's minds off themselves.

In these Greek health resorts, however, as in the Egyptian temple hospitals, the principal feature was the temple and the assurance on the part of most of those who came for treatment that the gods would be favorable to them because of the sanctity of the place and the concentration of worship which took place there. Votive offerings of many kinds were made and tablets recording the cures that had been secured with expressions of thanks to the gods for their helpfulness. This custom also obtained among the Romans and we have models of arms and legs and hands and feet and sometimes other portions of the body which were hung up in the temples. Whether these were meant as earnests of what the patients expected to have cured or gratitude for actual recoveries is not very clear. There are legs for instance in sculptured material showing signs of ulcers and then there are *ex voto* coils of intestines and of various internal organs that have been gathered by archaeologists and may be seen in the museums. Crutches and canes and various prothetic apparatus were left in the temples very much as they are left at shrines in the modern time as a testimony of healing.

All this serves to indicate the close affiliation of religion and healing before Christianity. It is easy to understand then that

the early Church was extremely cautious with regard to permitting her people to drop into superstitious practices with regard to healing. Great care was taken of the ailing poor from the very beginning. Before Christianity there was no provision for the poor when ill unless perhaps some kindly neighbor would take an interest. From the very early days however the house of the bishop was looked upon as a hospital, a guest house, as it was originally as the etymology of the word indicates, though it was understood that not only might the wayfarer have lodging by night and refreshment by day, but also if ill he might have shelter and care until he was able to continue his journey. The order of deacons took care of the poor and the deaconesses established from the very beginning visited the poor in their homes and helped to take care of them. Just as soon as Constantine permitted the Christians to live a public life in open profession of their faith, hospitals began to make their appearance in Rome and Constantinople as well as in other cities. Christian care of the poor had become such a striking feature of the life of the fourth century that when Julian, whom we know as the apostate, endeavored to restore the old pagan or Roman imperial religion, he wrote to Zosimus that it would be quite impossible to hope for a revival of interest in the old mythology and religion unless like the Christians they could show that they too were engaged in caring for the poor and the needy of all classes, for he recognized that this was the most characteristic trait of the Christian religion and its most compelling appeal to men and women.

Before the end of the fourth century Basil had founded his great institution for the care of the ailing and the needy which anticipated so many of the features of what is called in modern times social service. There was a building for the care of the orphans, another for the foundlings, a third for the old, a fourth for convalescents, there was a reconstruction home for those who had been injured and according to tradition an intelligence office for bringing employers and employees together and various trades were taught to those who had been injured to enable them to use their maimed forces for their own support and that of others. There were so many buildings in this institution which was situated outside of the city of Caesarea in order to provide room and space and air for it, that it is no wonder that it was

called the New Town. Basil, it may be recalled, with Gregory Nazianzen, was at the university at Athens with Julian the apostate, and indeed the three are said to have been rather good friends. In Rome Fabiola organized a hospital and the social service of the city such as visiting the poor and having them transported to the hospital when needed. As a result of the great good she did and her unselfish devotion to others, Fabiola came to be so highly reverenced by the Romans because of her wonderful charitable work which was done as a sort of penance for having married a divorced man or at least without proper Church permission, that when she died the crush at her funeral was so great that unfortunately a number of people were trampled to death in the midst of the funeral cortege.

All this makes it very clear that the Church was deeply intent on caring for people's bodies properly and giving them such hospital and nursing facilities as we realize constitute always the most important part of any treatment of the sick. While there were the words of the Lord that those who believed would be healed and that the prayer of faith and the administration of the Sacraments would heal the sick man and give him back his strength, there was never any presumptuous dependence on these promises as if they meant that there was to be no more suffering and no more illness among those who accepted Christianity. The definite policy and tradition manifestly was, pray to the Lord and have faith in Him as if everything depended on that, but then do all that is necessary in the physical order to make yourself well and do not expect that Christianity is going to make over human nature and put an end to suffering and death in this earthly phase of existence.

The Church, too, recognized the ease with which people might deceive themselves and forbade incantations of various kinds and superstitious practices of one kind or another that people might yield to in the hope of being bettered. From very early times there was definite opposition to the application of astrology to medicine and the fathers of the Church in the early ages pointed out how easily this might lead to self-deceit at least and to the unconscious admission of principles that lessened the place of Providence in the world. Over and over again this legislation and advice had to be repeated for astrology as a department of

medicine kept constantly coming back with every increase of our knowledge of the stars. Even so late as the seventeenth century Keppler and also Galileo were drawing up horoscopes for those who wanted them. Keppler when asked said he did not believe in them himself but as he was paid ever so much more for drawing up horoscopes than he was as court astronomer or as teacher of astronomy and as distinguished people asked for them, he continued to furnish them. Even down to our own day there is a definite belief in a great many people's minds as to the influence of the stars on human constitutions and the original production of and the favorable or unfavorable course of disease, and the Church's legislation and advice are still as useful almost as ever. We have several astrological journals which are published in New York and somehow or other succeed in making a living though I need scarcely tell you that white paper is rather expensive and printers' costs high. I think that one or two of our daily papers still continue in their Sunday editions to have astrologers answer questions, certainly that was the custom a few years ago, and many books are published on the subject, some of them in cheap editions for the poorer classes and I understand they sell almost as well as dream books in certain quarters of the city. Dream books let it be understood have a more constant and regular sale than almost anything else except the Bible and à Kempis.

With this as a background it will be easier to understand the fact that healing religions have come to be a very common feature in our modern life. We are said to have something like over one hundred healing religions in this country. Indeed there are people who think they know something about it who say that the number is much larger than that. They teach healing religions of various kinds at the big hotels of our large cities. It is not the ignorant who take them up but on the contrary the educated—at least they have had the advantage of our means of education often up to college life. Above all the well-to-do patronize these new-fangled religions. Massachusetts used to occupy the "bad eminence," to use the Miltonic phrase, of having more healing religions than any other in this country, but in recent years California has carried off the palm in this matter, ever since a number of New Englanders have moved out to California in order to enjoy the climate out there. Almost needless

to say it is in New England and California that we are supposed to have the highest level of average culture among the people. Los Angeles is famous for two things, Hollywood with all its connotations and a series of healing religions that attract the highbrows. Our definition of a highbrow in New York is that he, or more often she, is a person who has more education than he or she has intelligence for.

Reverend Dr. Fort Newton in an article in the *Atlantic Monthly*, October 1922, said that "We have the most variegated menagerie of cults anywhere to be found." A friend of his described them as "fads, freaks, fakes, supported by women of a certain age suffering from suppressed religion." At one large and fashionable hotel it is Divine Metaphysics; at another it is the religion of the Subconscious; at a third it is the "Hidden Giant of the Unconscious" and its religious implication; at a fourth it is that curio of curios, the religion of the solar plexus; at a fifth it is a pretense at least at some occult form of worship from the East which has its principal appeal because of the promise, overt or implied, that people are to be better in health of body and stronger in spirit and more capable of doing things, and that they shall be rid of their tired feelings and have more "pep" and energy for life. Then there are various forms of spiritualism and theosophy new and old with Mormonism for those who want it and so on *ad infinitum*. As I said in an article on "The Educated Classes and Bogus Religions" in the *Catholic World* for February 1923, "There never was a time when people were so ready to be taken in and the ones that are taken in the easiest are the educated or those who think of themselves as such and the well-to-do, for of course in this matter of healing religions as preached at large hotels where quarters for meetings are expensive the refrain from the old song is more important than anything else, "if you haven't any money you needn't come around." Man is incurably religious. He gives up Christianity and then the Lord only knows what vagary he will follow; and the more he thinks he knows the more vagarious is his choice of religion likely to be especially if "he" happens to be "she" in quest of religion that will give her health here rather than salvation hereafter.

The religion of the solar plexus intrigued me so much by its

title that I went round to hear what it was about. We were told at a fashionable hotel that there was a divinity within us that shaped our ends for us. The seat of this divinity seemed to be somewhere in the interior or as the little girl said, in our midst, just below the midriff or diaphragm, and we were given to understand that if we could tap the source of energy that came from this and gave up worshiping a divinity from without and realized something of the divine in ourselves, there would be no difficulty in overcoming all disease and securing every possible ion of energy that we had to enable us to accomplish wonderful results. Extraneous religion and the worship of deities outside ourselves was, we were assured, the one great blot upon our civilization. Ministers of religion of course had to make their living and to preach the worship of a Supreme Being, but the divinity was within us. I think that the good ministers of this new cult even quoted the old Latin expression, *est Deus in nobis*, there is a god within us.

I have sometimes had the idea that if, let us say, a hundred years from now a scholar of the after-time should find in one of our New York papers the account of the heavyweight pugilist contest between Mr. Dempsey and Mr. Firpo which was staged at the Yankee Stadium, or was it the Polo Grounds, in the presence of some 80,000 people who paid from $5.00 to $100.00 for the privilege of being present, there might be in the minds of that future generation some doubt as to just what a meeting of that kind meant. You see I calmly look forward to a time when heavyweight contests between two descendants of the aborigines, for both the protagonists have large amounts of Indian blood in them, may no longer be an occupation of mind and a source of diversiion for the better-to-do educated classes. They might easily then fail to understand just why this huge crowd attended and why the New York papers of the next day devoted from three to five or seven or even a dozen columns to a description of the contest and the incidents connected with it. I can readily think that they might be puzzled as to the real significance of the whole series of events and the importance which the four-minute contest assumed in the minds of not only New Yorkers, but evidently people all over the United States, for the attendance had come from many states and long distances, and every newspaper

in the country devoted a large amount of space in prominent position to the result of the contest.

Possibly in this confusion of mind a hundred or more years from now some scholiast or dry-as-dust scholar of the past may unearth in the morning paper of the Saturday of the preceding week an advertisement of the preaching of the Religion of the Solar Plexus at one of the big New York hotels, and he may conclude that this throws important light on the aforesaid heavyweight contest. He may therefore in an erudite note to the newspaper account of the Dempsey-Firpo fight declare that these were the high priests of the Religion of the Solar Plexus engaged in giving a demonstration of the religious rites associated with it, willing to be personal sacrifices, if necessary, for that purpose, such was their devotion to this new-fangled religion, and that the reason why so many people attended and were willing to pay large sums of money for the privilege of attending, and the reason why the newspapers devoted so much space to it, was that this was a new religion and its exercise, which was attracting the hearts and minds of a very large number of New Yorkers just after the Great War, had shown them that their various forms of Christianity that had been multiplying since the Reformation were all of them of no real avail in making men better.

All these religions from the time of the temple hospitals in Egypt through the shrines of Æsculapius in Greece and Rome, as well as many curious Oriental cults since Christianity and the curious healing religions of our time, advanced the cures made by them as evidence of their truth and a demonstration of divine approval of them. In England the king's touch healed many people, the virtues of dear Edward the Confessor being supposed to go on to his legitimate descendants. Nearly all the pretenders to the throne however set up cures by the king's touch as evidence for their legitimacy, and many a scoundrel king did the same thing. I could easily believe that there were good kings in England through whom the virtues of the Confessor worked cures, but there is no doubt at all that a great many of the cures were simply due to mental effect. The curious thing is that such cures were often made of chronic pains and aches and disabilities, cripplings of all kinds, lamenesses, tremors and the like, which would seem to be very definitely physical, and therefore

only to be cured by some very physical means. The war showed us, however, that young soldiers suffering from what was called shell-shock could have nothing at all the matter with their bodies and yet present all these striking bodily symptoms. The psychoneuroses can stimulate nearly every affection that mankind suffers from. I may say that psychoneurosis is only another name of hysteria. We used to think this was confined to the female sex to a great extent, but as a result of our war experience we have come to realize that young, strong, vigorous, healthy men may present all sorts of hysterical symptoms.

There is no doubt at all that all sorts of religions which are utterly absurd can cure patients who present all manner of symptoms. William Dean Howells told the story of the Leatherwood God out in the central west who obtained such a following because he went about healing so many people. In writing the History of Medicine in New York I sketched briefly the tale of Andrew Jackson Davis whom Dr. Conan Doyle proclaimed the greatest man since Christ's time because he once saw the soul leave the body. Andrew Jackson Davis, known as the "Seer of Poughkeepsie," because he could see more than anyone else who came from Poughkeepsie, once met Galen the great Greek physician of Marcus Aurelius and Swedenborg, the Swedish physician mystic, in a grave-yard,—ominous place,—and they taught him how to cure disease. The spiritualists often consult the great physicians of the past on the other shore to get prescriptions from them that cure people, and Conan Doyle tells the story of his sister-in-law being advised by his brother, her husband, from the spirit world, to go to a magnetic healer for the relief of her ills and, lo, she was cured.

This is, of course, mental healing, and people often say, isn't it wonderful how the mind can cure all sorts of diseases. But that is not what is wonderful. To use that form of expression is to put the cart before the horse. What is wonderful is that the mind can produce all sorts of symptoms. Our English Hippocrates Sydenham who was recognized as perhaps one of the most acute observers in medicine that we have ever had, declared that the mind can simulate any disease and produce the symptoms proper to any organ. When he said that he was only repeating what had been a tradition in medicine even from the

time of Hippocrates. All you need do at any time is to get your mind on any organ and you will proceed to interfere with its functions. In this way you can produce pain and disability and tremors and inability to talk which is a very frequent symptom, and hoarseness and deafness and blindness and all these symptoms we have seen produced in perfectly healthy young men in the army. When it comes to disturbing one's stomach and digestion, nothing is easier than just to get wrong ideas. I have known people to learn, as they thought, that there was something offensive in what they had eaten and though it had been eaten with a relish and appetite they felt very uncomfortable and some of them had to get rid of it. Everyone has had such experiences, personal and among friends.

The mind influences the body but does not produce changes in tissues but only in function though under certain circumstances organic changes may follow because of disturbances of health produced by bad habits consequent upon wrong mental persuasion. If you become discouraged and fail to eat, you will have lots of gas, because nature abhors a vacuum in there at least, and you will grow thin and weak. Many a so-called dyspeptic needs only to be made eat properly. Some people can, however, put themselves in very alarming conditions as the result of the bad habits they form because of their persuasion of their illness. They get afraid to exercise, afraid of the air, afraid of indigestion, and then after a while sleeplessness and constipation and weakness of body follow, though the source is entirely mental. These often very pitiable looking invalids can be cured only by producing a change in their mental attitude toward themselves. Anything will do that, however, that will produce the proper mental effect. Mesmer cured them by the thousands at the end of the eighteenth century with a battery which when carefully investigated proved to have not an ion of electricity in it anywhere. One hundred and fifty years later Abrams did the same thing with his "magic box." The *Scientific American* investigation of Abrams' apparatus demonstrated that no electricity originated in it or would flow through it. The wires were wrongly connected and yet a number of physicians, some of them I cannot help but think in perfectly good faith because of the cures that they had seen, were ready to believe that

this must represent a very wonderful newly discovered curative procedure. Not long ago in New York a man and his wife were arrested for pretending to cure people by means of a radio apparatus. Now they were actually making the "cures" and they were getting $100 for each of them, and it was the cured patients who were sending other patients to be treated. The police would not have dared to arrest them only that they had a prison record, for if there is one thing that is an inalienable right guaranteed to us Americans by the Constitution of the United States and the Constitution of every separate state it is that of making a —— fool of ourselves with regard to our health and the way we get cured if we want to. No one has any right to say anything about that. The police experts in radio mechanics found that the radio apparatus which was curing pains and aches from the back and legs and muscles and aches and pains in the stomach and lower abdomen, was wrongly connected up and that you could not have heard a clap of thunder over it a mile away. But the operator stood behind the patient and talked about the wonderful vibrations that were going through him or her out of the ether and of course the patient proceeded to get better.

One might very well think that possibly this was exceptional and that only a very few people in a large city would be cured by such means. As a matter of fact, however, a French authority has suggested that something more than half the patients who walk into physicians' offices, not of course those they see in their homes or at the hospitals, are suffering from complaints that are due ever so much more to states of mind than anything else and that can only be cured by mental influence. It is still fresh in the minds of Americans that M. Coué came over here and attracted more attention than any foreigner since Marshal Foch. Coué cures people,—or rather as he says himself he does not cure them but he shows them how to cure themselves,—by having them say each morning as they awake, "Every day in every way I am getting better and better." He provides a string with twenty knots so that this may be repeated somewhat like a rosary. It would seem quite out of the question that anyone who was really suffering would be cured by any such absurdity as this. Some 30,000 people go to Coué every year at Nancy and 60 per cent. of them are cured and 30 per cent. of them are benefited, and only about 10 per cent. remain unimproved.

Not only that but what is more interesting is that a great many of the people who are thus cured by simply telling themselves that they are better have often consulted several physicians without avail. Many of them are well-to-do and reasonably well educated and not a few of them are Americans of the so-called better class. Some of them belong distinctly to what may be termed the highbrow class; they are people of culture, interested in music and art and literature. Indeed only an educated man is capable of producing symptoms such as many of these people suffer from. Four times as many of the officers in the English army suffered from "shell-shock," that is war neuroses, in proportion to their numbers as of the men in the ranks. You have to have some mind in order to produce mental symptoms. Children, the half-witted and even backward folks generally, do not suffer from these affections. Mind and leisure go together for their production.

All this shows how important it is for the Church to be eminently conservative in the matter of "cures" and of healing shrines and health restoring by spiritual means. It is now definitely settled that Luke, the Evangelist, was a physician. He took the description of the miracles of the Lord as they came to him from eye-witnesses and inserted the proper medical terms. This has given an authority in the minds of physicians to the miracles of the Lord that they otherwise would not have. If this was providentially arranged so early as that in the Church, it is easy to understand that we have here a very good apostolic and evangelistic custom to follow. Let the skilled physician judge of cures and their meaning.

Almost needless to say a great many of the complaints of mankind that masquerade under all sorts of serious ills and ails are not tissue changes or organic diseases but only disturbances of function through over attention. This is particularly true of paralysis following accidents and tremors of various kinds as well as pains and aches often worse in rainy weather that are often thought of as rheumatism or that newer term, neuritis. "Railway spine" was a name years ago for affections really nervous in origin that followed railroad accidents. The traumatic neuroses they are called now. During the war, as I have said, we called the war neuroses "shell-shock" as if due to the

wind of a shell or concussion from the explosion. These gave the most varied symptoms all of them mental not nervous in origin. I have known a woman sufferer from a shock take to her bed and stay there for a year unable to walk or stand. One night the cry of burglar brought her out of bed on the jump. She was not malingering but had lost the combination as to how to use her muscles. Whenever she tried to move them she got confused and failed to send down the impulses. Her cure might seem almost like a miracle. It was only a very simple event. There are literally thousands of cases not very unlike this every year. Hence our healing religions and their cures. But the conservative old Church still asks her children to believe in real miracles of spiritual healing and there are many such but it takes wisdom from On High almost to differentiate them.

The attitude of the Church in the matter is very well expressed by the recent letter of the Bishop of Tarbes, in France, in whose diocese Lourdes is situated. The letter bears the date September 2, 1924, so that it is sufficiently up to date to be considered thoroughly representative of the feeling of the member of the hierarchy who is probably most deeply interested in this question of cures. His letter may be a surprise to many people who do not realize the thoroughgoing conservatism of the Church and the hierarchy on such subjects. *The Month,* of London, published by the Jesuits, reminded us not long since that the Church has never formally approved of Lourdes. Pilgrimages have been encouraged because they foster the piety of the faithful, the evidence for cures and apparent cures that have occured there, has been faithfully gathered, but no seal of approval has yet been put on the movement. After a time when sufficient evidence has accumulated a definite declaration in the matter may be made but that will probably mean a wait of many years yet. The Church knows that she is eternal and as has been suggested she is eternally slow about making decisions but then these decisions are meant to partake of the eternal in their significance. The letter of the Bishop of Tarbes and Lourdes is as follows:

> The precipitate haste with which certain pilgrims proclaim as "miraculous" facts which have not yet been made the subject of scientific inquiry or official con-

> firmation, undeniably furnishes weapons to the adversaries of the supernatural and of the Catholic Church. But if the too hasty manifestations—not always easy to suppress—of the crowds who proclaim miracles are regrettable and full of inconvenience, it is infinitely more regrettable and more dangerous that, at times, persons constituted in dignity, from whom one has a right to expect special lessons of calmness, moderation, and prudence, show an excessive haste, which is calculated to compromise the truth and the good repute of Lourdes. It is easy to understand that the unbelieving and the impious are lead to sneer and to emit triumphant shouts if, instead of seeing a patient miraculously proclaimed as cured by over-enthusiastic pilgrims or by a press that could easily obtain reliable information, they find that person either not cured at all, or imperfectly cured, or cured in an entirely natural manner. Though undoubtedly inspired by the best of intentions, the exaggerated haste with which such facts are claimed to be supernatural—far from convincing unbelievers—rather invites the attacks of impiety and bad faith. It is, therefore, of the greatest importance that—in order to prevent public opinion from being misled—no cure wrought at Lourdes should be made the subject of a religious ceremony or be acclaimed as miraculous by pilgrims, before it has been rigorously controlled and authenticated by inquiries and the official publication of the investigation by our *Bureau des Constatations Médicales de Lourdes*. (The official publication of cases is made in the *Journal de la Grotte de Lourdes*, the official organ of the sanctuaries of Massabielle and of the *Bureau des Constatations Médicales*). If they disregard this rule—which is an imperious dictate of Christian prudence—Catholic newspapers and other publications will naturally run the risk of an official dementi, which, to his great regret, the president of the *Bureau des Constatations* or the Bishop of Tarbes and Lourdes himself will find it his duty to inflict.

In our day with so many healing religions and healers and cures making humanity absurd by the relief afforded to symptoms that are produced by the minds of over-solicitous well-educated people who have not yet realized that a little knowledge

is a dangerous thing and who are making themselves ill by knowing just enough about disease to give themselves suggestions with regard to it, it is extremely important for Catholics to take an ultra-conservative position with regard to healing of any and all kinds. When a cure is announced what is important to know is not what the patient thought was the matter with him but what a well trained physician diagnosed as the matter with him. People who are suffering from paralyses and palsies of various kinds, inability to use limbs, cripplings of various kinds, lamenesses, inability to see, to hear, to talk, are particularly likely to be the subject of cures. We had a very interesting experience some years ago in New York with regard to that much discussed subject of euthanasia. A young woman was utterly unable to help herself, could move neither hand nor foot, had to be fed and was in exquisite torture, so she said. She applied by letter to the legislature for the passage of a law permitting her physician to put her out of her agony since he could do nothing for her and no physician could foretell when she might be relieved. All that she had was hysterical paralysis but she must have got a great deal of solace for her tendency to like to be in the limelight and to be the centre of attention and to have the sympathy of all those around and to have as many people as possible know about her from the discussion that ensued in the paper.

There was nothing the matter with her physically but she had forgotten how to use her limbs very much in the way that we sometimes forget how to do something or to think of a word when we want it, and the more we try the more we get mixed up though the word will come back to us after a while. Watch a poor stutterer trying to say something and mixing himself up more and more from the very efforts that he makes, and you will get some idea how we can disturb our functions by over-solicitude and anxiety about them. Most of the people who complain the most have the least the matter with them. Whenever there are a great many complaints, especially if they are loud, there cannot be anything so very serious the matter or there would not be energy enough left to make all this fuss. Some of the most disturbing set of symptoms that we physicians are called to see, as for instance asthma, are the least likely to have serious con-

sequences. Our asthmatics who look as though they were on the point of dissolution a little after midnight, will be as chipper as they can be at noon the next day.

The chronic ills of mankind, the pains and the aches that people complain of so bitterly, the lumbagoes and the sciaticas, the lame backs of various kinds, the lame shoulders, all these are likely to be cured by almost anything provided the remedy gets to the patients' minds with due suggestive power. No wonder the healing religions and healers of all kinds make triumphs with regard to these patients. No wonder that osteopathy and chiropraxis and other absurd pretentious explanations of disease and their cures are bolstered up by "cured cases." Sudden shocks of any kind may produce serious disturbance of nerve control. Shell-shock during the war illustrated this very well. We used to have railway spine in the old days. People who got shaken up in a railroad accident developed inability to walk until they received *remedial* damages. *And they were not malingerers.* They were sincere and honest victims of the shock to the nervous system and the railroad physician who said, "the railroad company wants to pay people who are half scared to death damages just as well as those who are half killed," was right about it. But the cures of long standing results of accidents are not to be set down as supernatural in any way or marvelous. They are the most familiar wonders that we have in medicine, always interesting but not at all inexplicable and above all not requiring any miraculous intervention.

I have before me as I write this a series of these marvels of cure consequent upon sudden shocks. A boy, blind for years, knocked senseless by a bolt of lightning, on recovering consciousness could see. A man whose memory was wiped out by a blow on the head had it come back to him when he was thrown from a street car. A man who was stone deaf was in a barn struck by lightning and recovered his hearing. A man dumb from shell-shock, recovered his speech when kicked by a horse. A young farmer who lost his speech after being kicked by a mule, on the head, went up in an aeroplane and when the reckless aviator looped the loop he regained his voice to tell him that he wanted to get down. I once had a patient who became totally unable to move her arms and legs and actually had to be fed with

a spoon as the result of the marriage of her only child, her son, under circumstances that were bitterly disappointing. After she had been in bed for about a year there was an alarm of fire one day and she found herself downstairs before she realized that she ought to have waited to be carried down. And yet there was no pretense about this case. She had just lost the key as to how she could use her limbs.

The conservatism of the Church in these matters then is extremely admirable. The recent pronouncement with regard to a stigmatic in Italy that there is probably nothing beyond what is natural and certainly no evidence of the supernatural is in line with that solicitous care which has always been exercised not to allow her children to be led astray in such matters. With the firmest of belief in immortality and personal existence hereafter, there goes the direct prohibition of attendance at spiritualistic seances because there is so much danger of deception, not alone active deception by others but self-deception in such research. Spiritualism is now asserting its right to be heard on the strength of cures. So it did in Andrew Jackson Davis' time, the Seer of Poughkeepsie. Cures never represent any evidence for anything unless you know exactly what the patient is cured of. Who was it that said that facts are not truths unless you have all the facts? Cures are said to be facts and facts are supposed to be incontrovertible, but when you have all the facts, some of the facts are very funny things.

Certainly there could be nothing more necessary in our day, when so many educated people are looking for salvation of their bodies rather than of their souls, than very positive and careful teaching and motherly direction for the safeguarding of her children against delusion in this matter by the Church. The only forms of religion apart from Catholicity that are gaining adherents in our day are said to be the various forms of healing religion.

JAMES J. WALSH, M.D., Ph.D.

CHILD CARE IN THE CHURCH[1]

The history of the child in civilization proves that mere legal enactments or mandates have of themselves never succeeded in establishing his right of life and happiness. Even the supernatural authority of the Church has seemed at times almost powerless in its energetic and continuous fight against the economic paganism of child murder. "The attitude of a State toward children," says Paine, "has been with few variations, an index of its social progress."[2] It is easy enough in this "age of the child" to imagine that children have always been well treated. We of to-day, when we wish to describe an excess of care and tenderness often use the expression: "she is petted like a child." But to those who have not followed the history of the development of pediatrics it is at least surprising to be told that throughout the ages the child has been the helpless victim of economic conditions. He has been murdered before or after birth, starved, abandoned, strangled, deformed, offered in human sacrifice, drowned or mutilated, simply because he is a weak and helpless unit in the economic machine. He has always needed protection against a society grown hostile to him, because of the immediate expense of rearing him to productive maturity.

"Few realize, indeed," says Garrison, "that it was the main object of Greeks, Romans, Arabians and later peoples to destroy rather than to save a majority of new-born infants, partly for economic reasons, partly from inherent selfishness. It is literally true that among primitive races and ancient peoples the newborn child was usually predestined to be murdered."[2b]

ECONOMIC CAUSES OF CHILD LABOR.

It has been pointed out that abandonment, exposure and sacrifice of children always occurs where the food supply is limited, as for example in China and some of the South Sea Islands. In primitive society the individual is ruthlessly sacrificed for the

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1 Paper read at Fifth Annual Meeting Catholic Historical Association, Philadelphia, December 29-31, 1924.

2 PAINE, G. H., *The Child in Human Progress*, p. 9. New York, 1916.

2b GARRISON, F. H., in ABT'S *Pediatrics*, Vol. I, p. 2.

good of the tribe, and the child as the weakest tribal unit suffers first. War, and its sequent famine, has always produced abandonment and child-murder; the same results, indeed, that accompany luxury and national decay.

Where the military establishment and military ideals have prevailed to the extent of influencing national development, woman has usually been accorded a subordinate place and, especially in childhood, given scant consideration. The desire to have a preponderance of males in the population in such nations as Sparta and Rome and India was a common and accepted reason for murdering female infants. Infant sacrifice, a common practice in ancient days, and among certain savage peoples of more modern times, is said to have had its real origin in a desire to get rid of the most defenseless and superfluous tribal member in a manner that would appease the wrath of the gods, reduce the number of mouths to feed, and possibly allay, by an appeal to religion, the opposition of the mother to this horrible practice. For even among savages the maternal instinct, the mother love, is strong, and an appeal to the wrath of the dark gods is necessary to make her part with her new-born baby.

THE HEBREW INJUNCTION AGAINST HUMAN SACRIFICE.

The Old Testament and the Talmud glorify the man-child, yet it is significant that very early in the history of the tribes of Israel we have the incident of the sacrifice of Abraham—a symbol of the abandonment of human sacrifice among the Jews because of a religious injunction. Almost all the other nations of the world at this time, except possibly the Egyptians, practiced infant murder and infant sacrifice freely. The Egyptians probably practiced the drowning of female infants, for in Exodus (Chapter I) we read of the injunction of Pharaoh to the mid-wives of the Hebrews commanding them to kill all the male children. The mid-wives did not do this, and then Pharaoh spoke to "all his people"—doubtless all the Hebrews, telling them to save every daughter that was born to them, but to throw every son into the river.

Later we hear the Prophets thundering invective in their fulminations against those recalcitrant Jews who sacrificed in-

fants to Moloch, according to the rite of the idolatrous Canaanites. Child life was a sacred thing among the Hebrews, and while certain of the kings relapsed into idolatry and "passed" their children "through the fire," this practice was never condoned.

THE CHILD IN GREEK LIFE.

Greece and Rome reached their pinnacle of culture and civilization without any moral appreciation of the rights of the child. Such arguments as were used, and there were many, dealt principally with the economic loss caused to the State by child murder.

Andrew Lang has attempted to prove that in Homeric Greece the child was treated with unusual consideration as an important unit of the family. Unfortunately there is little real evidence to bear this out, and much against it in the later history and literature of Attica. The parting of Hector and Andromacha is frequently quoted to support the contention that Homeric Greece was kind to childhood—the passage where Hector's young son is brought to the hero on his way to battle. When the little boy, frightened at his father's great horse-hair plume, clings to the nurse, Hector lays his helmet aside and taking the little fellow in his arms, smiles on him and kisses him. There are not many such allusions to children in Homer; the new-born infant, at least, was considered a piece of property rather than a human being. The drastic eugenics of the Spartans, when all weaklings were summarily exposed, was not very much worse than the Athenian practice of abandoning superfluous new-born infants. Whether or not exposure was practiced among the early Greeks on a greater or lesser scale is not so important as the fact that no ethical rule existed against this practice, and to murder or abandon the new-born infant was not considered an immoral act.

GREEK PHILOSOPHERS INDIFFERENT TO THE MORAL RIGHTS OF THE CHILD.

Plenty of evidence exists in Greek art and in later Greek literature, that the child who did not perish at birth was more

highly esteemed among the Greeks than among most of the other nations of antiquity. Blumner has described in detail many toys and games of the Greek child on information reconstructed from pottery and figurines of ancient days. Sister Mary Rosaria in her *The Nurse in Greek Life*[3] has culled from the literature numerous details of nursing procedure and social history affecting the Greek child. But when we turn to the great Greek moralists and philosophers for their views on infanticide and similar practices, we find not even mild condemnation, rather an indifference which of itself speaks eloquently of the small esteem in which the infant's life was held. Plato quotes Socrates as saying in the Theatetus:[3a]

"Then this child, however he may turn out, which you and I have brought into the world. And now that he is born, we must run round the hearth with him and see whether he is worth rearing or is only a wind-egg and a sham. Is he to be reared in any case and not exposed? Or will you bear to see him rejected and not get into a passion if I take away your first born?"

Greek mythology is replete with allusions to exposure of its heroes and gods by their parents. Jove himself was suckled by a goat, "hid in a deep cave," while Æsculapius was abandoned by his mother and also had a goat for a foster parent. There are at least a dozen of such instances in Greek mythological tales. Aristophanes makes numerous jokes about exposure and abandonment, while Euripedes, master of the tragedy of humanity, tells the story of the exposure of Œdipus. The Greek moralists seem to have regarded the infant not really as an individual, but figuratively as a sort of egg that might be hatched or thrown away, according to the inclination of its owner.

ABANDONMENT AND INFANTICIDE IN ROME.

Rome conquered Greece and was in turn conquered by Greek culture. Very early in Roman history we encounter the practice of exposure and abandonment. The legendary Romolus was exposed and left to die by his uncle and was nourished by a wolf. In consideration of this benefaction, when he became king he

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3 Doctorate Thesis, Catholic University Press 1919.
3a JOWETT, *Plato*, Vol. IV, p. 216.

pledged his people to bring up all normal males and the first-born of all females. Crippled or deformed male children could be gotten rid of, but only after a council of five neighbors had consented. The Rome of the Republic was, if anything, more drastic in confirming the property right of the father in his son. The laws of the Twelve Tables specified that if a father sold his son into slavery three times, then the son could be free of the father's ownership. This ownership extended even to manhood. The *patria potestas* gave the Roman father the right to sell, or kill his son, as he would any domestic animal which was his property, although this right in later life was probably used sparingly. In the later days of the Republic annual divorces, a neglect of even the legal forms of marriage, as well as the proscriptions and civil wars, made severe inroads on the native Roman population. All roads led to Rome, the great city was jammed with foreigners, and the native Roman was by far outnumbered. Augustus Cæsar was an astute and careful ruler, and seeing the luxurious, sensual, native Roman disdainful of all responsibility for the perpetuation of his kind, Augustus attempted by legal enactments to regulate and encourage marriage, and reward those Roman citizens who had children.

ROMAN ECONOMIC PROBLEMS AND THE REARING OF ORPHANS.

Frequently in the past, abandoned children were picked up and were deformed or blinded by their pseudo-benefactors so that they might excite pity when they were sent forth later in life to beg in the streets. To prevent this Augustus paid a cash bonus to whoever would rear an orphan. The rich would not have children; the poor could not support them. The Emperor Nerva gave state aid to parents who because of poverty could not properly care for their children, and Trajan extended this work and amplified it.

During the second century of Rome we find considerable interest in primitive eugenics. The humanitarian trend of the Stoic philosophy was probably beginning to affect the Antonine Emperors in their attitude toward the child, yet most of these measures were actuated by public policy rather than by moral obligation.

CHILD CARE IN THE SECOND CENTURY.

Antonius Pius and Marcus Aurelius continued and amplified the works of their predecessors, though their influence was soon to be swept away in the dark and bloody days that continued up to the time of Septimus Severus. Even in Hadrian's day so much progress had been made that a father was banished for killing his son. It was in this century that Aulus Gellius wrote his "Discourse of the philosopher Favorinus on the necessity of a mother suckling her own infant," while earlier in the second century Soranus of Ephesus had compiled his great text-book which included a section on infant care. Yet these evidences of interest in the child were concessions rather than obligations. The child was still not entitled by any recognized right to special consideration. Seneca the Elder in the fifth book of his Thirty-third Controversy discusses the question as to whether those who mutilate children for purposes of gain have done a wrong to the State.[4] A gruesome picture of the practices of the day is given when Cassius Severus, one of the debaters says:

"Look on the blind wandering about the streets leaning on their sticks and on those with crushed feet, and still again look on those with broken limbs. This one is without arms, that one has had his shoulders pulled down out of shape in order that his grotesqueries may excite laughter. Let us view the entire miserable family, shivering, trembling, blind, mutilated, perishing from hunger—in fact, already half dead. Let us go to the origin of all these ills—a laboratory for the manufacture of human wrecks—a cavern filled with the limbs torn from living children —each has a different profession, a different mutilation has given each a different occupation."

The conclusion is that inasmuch as the exposed children are slaves, being the property of those who rear them, they have no cause for complaint against the State.

"What wrong has been done the Republic?" asks Gallio in reply to Severus. "On the contrary, have not these children been done a service inasmuch as their parents had cast them out?"

"Many individuals," adds F. Claudius, "rid themselves of misformed children defective in some part of their body or be-

4 *Ibid.* I, p. 243 ff.

cause the children are born under evil auspices. Someone else picks them up out of commiseration and in order to defray the expense of bringing the child up cuts off one of its limbs. Today, when they are demanding charity, that life that they owe to the pity of one, they are sustaining at the expense and through the pity of all."

It must not be forgotten that the horrible custom of mutilating children prevailed even in the late seventeenth century in Paris and that it was the discovery of this practice which finally opened the eyes of St. Vincent de Paul to the need of the great work which he inaugurated for the reclamation of abandoned children.

A RELIGION OF SLAVES, CHILDREN, WOMEN AND OLD MEN.

The Stoic philosophy was a religion of the learned, of the Emperor's court, of the literary patrician and the erudite noble, men used to the elegancies of life and the high places of the world. But now, in subterranean dugouts, in the catacombs, a sect of proscribed, strange-mannered, revolutionary people gathered together and prayed to a new Divinity. They worshipped a crucified Galillean, the Son of a carpenter, Who had gathered about Him untutored fishermen, slaves and peasants, and proclaimed that the riches and the power of the world were nothing, and those who would follow Him must sell all their goods and give them to the poor. This was strange, it almost seemed foolish doctrine to the pleasure-loving Romans. At first they laughed at it, but as its adherents grew, Rome came to fear it and to persecute its followers.

All sorts of calumnies were circulated concerning Christian practices. It was the founder of Christianity who said: "Suffer little children to come unto Me, and forbid them not for of such is the Kingdom of Heaven"—yet one of the principal accusations of the enemies of the Christian faith was the statement that young children were used in cannibalistic rites. This was a strange and illogical accusation to bring against a belief that in the next breath was called a religion of "slaves, and women, of children and old men." In the years circa 166-174 A. D. an apology for the Christians was presented to Marcus Aurelius

and his son Commodus by a convert to Christianity, the Athenian philosopher, Athenagoras.[5] This was really a plea for justice based on philosophic grounds. In refuting the accusation of cannibalistic practices, the philosopher asked his Roman confreres to apply their principles of reason to the statements made concerning Christians:

"What man of sound mind," said he, "will affirm that we, who abhor murder are murderers; we who condemn as murder the use of drugs for abortion, and declare that those who even expose a child are chargeable with murder."

Very early in expounding Christian doctrine and attacking the evils of paganism the Fathers took a decided stand regarding the sins against child life:

"Man is more cruel to his offspring than animals," wrote Clement of Alexandria in his *Pædagogus*. "Orpheus tamed the tiger by his songs, but the God of the Christians, in calling men to their true religion, did more, since he tamed and softened the most ferocious of all animals—men themselves."[6]

It is interesting to remember that Plato referred to young boys as the most unmanageable of all animals.

THE ARGUMENT OF A ROMAN LAWYER.

Most of the apologies of the early Christians contain an attack on pagan customs relating to children, sometimes in rebuttal as in the address of Athenagoras or Minucius Felix, sometimes a fiery denunciation as in Tertullian's "Ad Nationes."

"How I should like to meet him who says or believes that we are initiated by the slaughter and blood of an infant,...." writes Minucius Felix, a Roman lawyer, in his dialogue "Octavius." "No one can believe this except one who can dare do it. And I see that you at one time exposed your begotten children to wild beasts and to birds; and another, that you crush them when strangled with a miserable kind of death....and these things assuredly come down from the teachings of your gods. For Saturn did not expose his children, but devoured them. With reason were infants sacrificed to him by parents in some parts

5 Ante-Nicene Fathers—ATHENAGORAS, *Apologia.*
6 MONCEAUX, *Hist. litt. de l'Afrique Chrét.* Vol. I, Paris 1901.

of Africa, caresses and kisses repressing their crying, that a victim might not be sacrificed while weeping. Moreover, among the Tauri of Pontus, and to the Egyptian Busiris it was a sacred rite to immolate their guests, and for the Galli to slaughter to Mercury, human or rather inhuman sacrifices, etc."[7]

The prevalence in his day—the second century—of human sacrifice is energetically corroborated by this writer.

INFANTICIDE FORBIDDEN AS AN OFFENSE AGAINST GOD.

Perhaps the earliest expression of the Fathers of the Church against infanticide is found in the unauthentic letter attributed by Clement of Alexandria to Barnabas: "Thou shalt not slay the child by procuring abortion, nor again shalt thou destroy it after it has been born." This expression is also found in "The Didache" or the "Teachings of the Ten Apostles."

And it was during the reign of the benevolent Antoninus Pius that Justin, afterwards known as "The Martyr," addressed his discourse on Christianity to the Emperor and his sons and clearly indicated not alone the humane but the moral aspect of child care.

"As for us," he said, "we have been taught that to expose newly-born children is the part of wicked men; and this we have been taught lest we should *do any one an injury and lest we should sin against God.*"

Then alluding to the evil consequences of this practice, he boldly calls the Emperor to account, saying:

"We see that almost all so exposed (not only the girls, but ~~also the males)~~ are brought up to be used for evil purposes. Now we see you rear children only for this shameful use; and for this pollution a multitude....., and those who commit unmentionable iniquities are found in every nation. And you receive the hire of these, and duty and taxes from them, whom you ought to exterminate from your realm."[8]

TERTULLIAN'S FIERY EXCORIATION.

Tertullian, the fiery advocate, whose zeal caused him to later

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7 Quoted by PAINE, *ibid.*, p. 260.
8 PAUTIGNY, *Justin, Apology*, I Chapter xxvii, Paris 1901.

form an ultramontane sect, attacked with characteristic vigor the evils of infanticide, charging the Emperor directly with responsibility for its existence:

"Rulers of the Roman Empire," he writes, "seated for the administration of justice on your lofty tribunal.....You first of all expose your children, that they may be taken up by any compassionate passer-by to whom they are quite unknown." (Tertullian Apologeticus I Cap. XXIX).

And in his "Ad Nationes" (Cap. XV) which is a bold arraignment of pagan practices he says:

"Although you are forbidden by the laws to slay new-born infants, it so happens that no laws are evaded with more impunity or greater safety, with the deliberate knowledge of the public and the suffrages of this entire age. You make away with them in a more cruel manner, because you expose them to cold and hunger, and to wild beasts, or else you get rid of them by the slower method of drowning."

Now the striking and decisive note in all these denunciations of exposure and infant murder consists in the fact that the writers condemn these practices because they are in opposition to Christian doctrine and belief—because they are immoral and an offense against God. We look in vain for any similar sentiment among pagan writers of the same period, although the reign of the Antonine Emperors has been designated as the happiest for the child in the history of Ancient Rome. The nearest approach among the philosophic writers to the attitude of the Church is the seldom quoted ethnic plea of Aulus Gellius, in his Noctes Atticæ, written for the purpose of encouraging maternal nursing of infants by Roman matrons, in which he says:

"Since the destruction of a human being in its first formation, while he is still in the hands of his artificer nature, receiving life itself, is deserving of public detestation and abhorrence, how much more so must it be to deprive a child of its proper, its accustomed congenial nutriment when at last it is perfected and produced to the world?" This argument condemns the destruction of the unborn infant as "deserving of public detestation and abhorrence,"[9] and this opinion of the philosopher Favorinus is

9 Foote, J., *An Infant Hygiene Campaign of the Second Century*, Archives of Pediatrics, N. Y. Mar. 1920.

remarkable because it seems to stand by itself. On the other hand, we find in the works of nearly every contemporary Christian apologist a literal and definite statement upholding the belief that the child, born or unborn, has an immortal soul.

THE DECLINE OF ROME.

The Roman Empire was crumbling against the assaults of the hardy barbarians. In the farthest limit of Europe Constantine was to build Constantinople, a new city named after himself. Out of the catacombs into the open forum came the despised sect of Christians, zealous, intrepid, filled with the divine ardor of the missionary and each day adding to their ranks the thinkers, the philosophers, the scholars, as well as the poor and humble. Lactantius, the rhetorician, well named the Christian Cicero, who had been given in his old age the care of the education of Crispus, the son of Constantine, was a convert to Christianity, and his work *The Divine Institution*, was dedicated to the Emperor before the latter's conversion. Here is Lactantius' plea for the new-born:

"Therefore let no one imagine that even this is allowed, to strangle newly-born children, which is the greatest impiety; for God breathes into their souls for life and not for death. But men, that there may be no crime for which they may not pollute their hands, deprive souls, as yet innocent and simple, of the light which they themselves have given....." Dealing with the practice of exposure he says: "It is therefore, as wicked to expose as it is to kill. But truly parricides complain of the scantiness of their means, and allege that they have not enough for bringing up more children; as though, in truth, their means were in the power of those who possess them, or God did not daily make the rich poor and the poor rich. Wherefore, if any one on account of poverty shall be unable to bring up children, it is better to abstain from marriage than with wicked hands to mar the work of God."[10]

This emphatic statement dedicated to a Roman Emperor, of the position of the Church, was a logical development of the prin-

10 LACTANTIUS, *The Divine Institutes*, 6th book, Vol. 1, Cap. xx.

ciples enunciated by Athenagoras, Tertullian and the earlier Fathers of the Church.

THE EDICTS OF CONSTANTINE AND CHILD SLAVERY.

The conversion of Constantine to Christianity was preceded by an edict (*circa* 315) to all the cities of Italy in which magistrates were directed to give immediate and satisfactory aid to parents who were unable to support their children. This edict was inspired by the fact that poverty and the burdens of taxation were conspiring to greatly increase infanticide in Italy and the provinces.

In the year 321 A. D. Constantine learned that some parents in the provinces sold their children into slavery because of the scarcity of food, and he ordered that such parents who were found not to have any personal resource be helped from the public treasury, saying: "For it is repugnant to our morals that anyone under our Empire should be pushed by hunger to commit a crime."

Ten years later, in an attempt to prevent exposed children being left to perish, he gave the right to the finder of an exposed infant "to keep him as a son or slave without fear that those who rejected him can claim him."

Valentinian, Valens and Gratian in 374 testified to the continuance of this evil, when they declared that the exposure of all infants was punishable by law.

The question of the enslavement of the child now became a vexed question. The Church interposed to guarantee proper treatment of the "hired out" infant, and it was required that the bishop should be a witness to every such proceeding, and various other regulations were finally collected in the *Codex Theodosianus*.

THE CHURCH BECOMES THE STATE.

The force of the great Roman Empire was passing away and with it the respect for the State and law. The barbarian hordes were not without contact with Christianity, and as time went on

their primitive tribal regulations and the remnants of Roman law which they had assimilated were blended in new codes drawn in accordance with the regulations of Church councils and their interpretation of doctrine. The State in its Roman concept had passed away, and Europe was slowly drifting to the feudal period when hundreds of petty chieftains recognizing no central or general law, obeyed no mandate but that of the Church. But the Pope and the councils spoke in no uncertain voice; and these men, who feared and respected nothing else, obeyed the Papal authority. And so the Church, in theory as well as fact, became the State. To quote Paine: "From the third century these invaders in their very triumph came face to face with a moral force that checked them as no army could, softened their manners, and uniting their rude strength with the last remains of the glory of Rome gave to the world the civilized nations that now practically control both hemispheres."[11]

The Salic laws and the *Codex Theodosianus* had penalties for exposure or the murder of the born or unborn child. Laws of the Angles and Allemands had somewhat similar provisions. But the custom of selling children to discharge debts still prevailed. St. Basil excoriated this evil practice and according to the testimony of St. Gregory, of Nazianus, established a large rest-house and hospital in Cæsarea (A. D. 369), a logical development of the extension of the *hospitalium* or guest house of the bishop.

CHURCH COUNCILS CONTROL THE PROBLEM.

Various church councils and synods had solidified and defined the doctrine relating to the child. At the Synod of Elvira,[12] held in Spain about 300 A. D., communion was forbidden to women even on their deathbeds who were found guilty of killing their unborn offspring. (63rd canon). The Synod of Ancyra,[13] the modern city of Angora, modified this ruling to a penance of ten years, two of which were to be passed in weeping. This period of penitence was reduced in 546 to seven years. At the Council

11 *Loc. cit.*, p. 274.
12 HEFELE, *History of the Christian Councils*, trans. by CLARK, London, Edinburg, 1871.
13 *Ibid.*, 11.

of Constantinople (circa-588-592)[14] killing the unborn child was treated as homicide, and later Sixtus Quintus and Gregory the XIV declared that it merited capital punishment. The question of the property right of the finder of the abandoned infant came up at the Council of Vaison in 442. At this Council the finders of the abandoned child were instructed to have an announcement of their adoption made in the church on the following Sunday. If anyone claimed the child after ten days, he was subject to punishment. The Council of Arles and the Council of Agde reaffirmed this measure. The Council of Nicaea in 325 A. D. sanctioned the establishment in each city of an asylum for pilgrims, the sick and poor. Undoubtedly many children found refuge here. The Code of Justinian (529-534) harmonized the various enactments previously made, proclaimed that all foundlings left at churches and other places were absolutely free and belonged neither to the parents nor the finder. This decree prevailed only in the eastern provinces. The edict of 553 invited the Archbishop of Thessalonica and the prefect to give all possible aid to these foundlings, with a penalty for disobedience. Also, a father whose poverty was extreme was allowed to sell his children at the moment of birth, with the privilege of repurchasing them at a later date.

THE CHURCH ATTACKS SPECIAL PRIVILEGE.

All of these enactments are proof that child-murder still existed and was difficult of control. St. Ambrose, Bishop of Milan, who boldly castigated the Emperor Theodosius for the massacre of Thessalonica, attacked the law which permitted a father to sell his new-born child into slavery in order to discharge debts, and advocated methods in the relations of the employer and employed based on the moral law. The older artists frequently represent St. Ambrose with a cradle containing an infant at his feet.

In spite of primitive civil laws, and of palliating measures such as the right of possession to the finder of the abandoned child, the practice of infanticide continued. But the Church never gave up the fight. At church doors a marble receptacle

14 *Ibid.*, 11.

was placed for the abandoned infant. Children found there were either adopted by benevolent individuals or by the Church itself. The adopter of the infant was allowed to make the child either a son or a slave. Many children were adopted by the Church, and some Churches even enumerated the abandoned children as among its assets.

THE CHURCH BUYS CHILDREN TO PREVENT THEIR MURDER.

At the Council of Rouen, in the seventh century, priests were told to inform their congregation that babes born secretly might be left at the door of the church. Horrible poverty prevailed at this time and the practice of selling children into slavery became so common that the Church went into the market and bid against the agents of African barbarians in order to save the helpless infants from lives of nameless infamy. Saint Bathilde, the beggar maid, who married King Clovis II, was one of these abandoned child-slaves, while Abbé du Berry purchased the child who later became St. Eunice, and St. Eloi was the original owner of St. Theare. The practice became so aggravated in the British Isles that Pope Gregory in 590 sent an apostolic mission to England with the message: "Our Divine Redeemer has delivered us from all servitude and has given unto us our original liberty. Let us imitate his example by freeing from slavery those men who are free by the laws of nature."

Terme and Monfalcon, speaking of the problems of these troubled days said: "The doctrines of the Church were indeed admirable—they breathed the purest, the finest morality and the most ardent love of humanity, but they were unable to prevail against the ignorance of the people and the barbarity of their morals."[15]

POVERTY AND IGNORANCE THE FOES OF RELIGION.

The need of the hour was as it has ever been and as it is today—education and social justice. Almost with the certainty of a natural law we see through all the ages of man's history,

15 TERME, J. F., et MONFALCON, J. B., *Hist. des Enfants Trouvés.* Paris-Lyon, 1837.

poverty, war and high taxation eventually producing a harvest of child murder and child slavery. The Church, powerless to abate the economic causes of these results, cast about for means to regulate them. While the Emperors, both pagan and Christian, gave some sort of State aid to poor parents, the idea of the establishment of institutions for infant care was gradually growing. The East undoubtedly had such places after the Council of Nicaea—the so-called *Brephotrophia*, and a tradition exists of a somewhat similar movement at Treves initiated by St. Gour, but with no definite historical data. It was entirely appropriate that Milan, where the great Ambrose was bishop, should also have been the home of Datheus, who was an Archbishop or Archpriest in that city about 787.

THE FIRST INFANT ASYLUM.

Datheus wrote of the prevalence of child murder in Milan, saying: "By depriving these children of baptism they send them to hell. These horrors would not take place if there existed an asylum where the sinner could hide her shame, but now they throw the infants in the sewers and rivers, and many are the murders committed on the new-born as a result. Therefore I, Datheus, for the welfare of my soul and the souls of my associates, do hereby establish in the house which I have bought next to the Church, a hospital for foundling children. My wish is that as soon as a child is exposed at the door of a church that it will be received in the hospital and confided to the care of those who will be paid to look after such children..... These infants will be taught a trade, and my wish is that when they arrive at the age of eight years they will be free from the shackles of slavery and free to come and go wherever they will."[16]

This was the beginning of the infant asylum, an idea that was followed to a certain degree for the next thousand years before it became finally established. We have evidence of somewhat similar institutions throughout Italy in the thirteenth and fourteenth centuries, the hospitals established by Guy of Montpellier under the supervision of the Order of the Holy Ghost had beds

16 MURATORIO, A. L., *Antiquitates Italicae Medii Aevi-Mediolani*, 1740 iii, 587. See also Paine.

for children who had been abandoned. The institution in Rome founded by Pope Innocent III in 1198 to which Guy was called, reserved a portion of its space for abandoned children.[17] A similar institution at Embeck and a maternity and children's home at Nuremberg (1331) and at Paris (1362) are recorded. A bull of Nicholas IV refers to foundations in Italy, Sicily, Spain, England, France and Germany. Various hospitals under city auspices came into being in the succeeding century. Paris in the fourteenth century was overrun with poor children, many of them dying in the streets from disease and exposure. The Bishop of Paris with the coöperation of several citizens erected a hospital of the Holy Ghost to attempt to remedy this terrible condition. The Hospital of the Holy Innocents in Florence, still in existence, and famous for its Della Robbia Bambinos, was founded in 1421 —though it was rebuilt two centuries later.

THE SEVENTEENTH CENTURY AND ST. VINCENT DE PAUL.

The growth of the cities and the lack of knowledge of sanitation made the seventeenth century a period of horror for the city-born child. Paris swarmed with child derelicts, dead children were found in the streets, and floated daily in the sewers. The deforming of children in order to make them grotesque enough to act as mountebanks was almost as common a practice at this time as it was in pagan Rome. The Golden Age of France was golden only to the rich. The long and devastating "religious" wars had left some of the provinces of France desolate and bleeding. Thousands of poor flocked to the cities and lived as vagrants. No one seemed to care for either the spiritual or physical needs of these desperately poor people until the advent of a wonderful man—well named by his biographer—"an angel upon earth." St. Vincent de Paul was a great genius with what to-day is called the social instinct highly developed, this coupled with tremendous executive ability and miraculous energy. No ordinary difficulties discouraged him—to see a need was to attempt to provide for it. He founded the Congregation of the

17 FOOTE, JOHN, *Lancisi*, International Clinics, Vol. II, Series 27, p. 294; also FOOTE, JOHN, "The Origin and Evolution of the Hospital," *Pop. Science Monthly*, May 1913.

Mission to educate priests for work among the neglected poor of France; he went among the galley-slaves and worked to ameliorate their misery; he sent seeds and food to the devastated regions of France, and even published a newspaper about their needs; he began what we now call visiting nursing by organizing the Daughters of Charity, later known as the Sisters of Charity. Work was part of his faith, and he was tireless in his energy.

Returning one night in Paris from one of his missions, St. Vincent de Paul heard a child screaming, and following the sound came across two men who were mutilating the limbs of an infant. He fought off the two miscreants and snatching the victim from their grasp carried it across Paris to the house of a friend. Then interesting a number of charitable ladies in the plan, St. Vincent began the movement which resulted in the permanent establishment of orphan asylums under the patronage of the Roman Catholic Church, and the special work of the Sisters of Charity in their successful maintenance. This movement had been attempted many times from the time of St. Basil and Datheus onward, but to St. Vincent de Paul and his Sisters of Charity belong the credit of the permanent and enduring foundation of this great charitable establishment. The first real State cöoperation in work such as this since the days of the Roman Empire, was established by the donation to this work by King Louis XIII of 8000 francs. Soon St. Vincent's Paris orphanages were choked with children from the provinces as well as the city—but the work went on—and money and means were found to stem the awful tide of cruelty that had endured since time began.

THE CHURCH AND MODERN SOCIAL NEEDS.

The work of the Church and the religious orders in maintaining infant asylums, protectories, orphanages, hospitals, technical schools and like institutions during the succeeding centuries is an open book, and needs no telling. The advent of antiseptic surgery and the necessity for training-schools made many radical changes in the hospitals controlled by religious orders. The newer developments of child hygiene and pre-natal care are even now causing like changes to be considered or put into effect in the foundling and maternal institutions. The need of the day is

education—the work of St. Vincent's visiting Sister of Charity plus a certain amount of technical social knowledge. Just as the hospital, once a place where people were sent to die, then a place to get well, has become a teaching centre for the perpetuation of good health, so the foundling asylum and baby hospital must in time exceed its present function of keeping its inmates well, and extend its influence in the community. The social need of the foundling asylum and the maternity hospital is still with us, but modern child-welfare work includes the teaching of applied hygiene to the mother before the child is born, as well as proper supervision of the infant, and its health care up to and during its school period.[18] This is the ambitious social program with which the Church will eventually come to cöoperate through her great educational influence, so that she may lead, or at least maintain her advanced position as a determining factor in the social practice and the social needs of tomorrow—a work for which St. Vincent de Paul laid the foundation over two centuries ago, and which, as a result of the social ebullition of the World War, has acquired, or must acquire, a new and more vigorous application if we are to profit from the lessons of history. Fortunately a great stimulus to this newer, constructive type of welfare work in this country has been given through the educational influence of the Department of Sociology of the Catholic University of America. The work of the Catholic Welfare Conference the establishment of such institutions as the National Catholic Welfare School in Washington, the success of the annual National Conference of Catholic Charities, the scientific survey recently made of the Catholic Charities of New York City, and the spread of health-teaching in Catholic schools, show that the Church is still alive to all the more modern aspects of social endeavor in caring for its children.

JOHN A. FOOTE, M.D.

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18 FOOTE, JOHN A. *Modern Ideas in Child Care and Their Practical Application.* First National Conference of Catholic Social Agencies, Washington, 1922.

HISTORICAL CRITICISM AND PHILOSOPHY

Let us meditate an allegory. By the brink of a broad river that—after many a league of torrential rush and roar on the way from its birthplace in the virginal snows of the mountain summits to its final home in the distant ocean—flowed placidly across a sun-lit glade, stood a tall and stately lily. Gently inclined toward the moving waters and lulled to meditative mood by the silence of the woodland it thus soliloquized:

I bend above the moving stream,
And see myself in my own dream,—
  Heaven passing, while I do not pass.
Something divine pertains to me,
Or I to it;.....reality
  Escapes me on this liquid glass.

But all-encompassing Solitude listening to the musings of the lily answered thus:

The changeful clouds that float or poise on high,
Emblem earth's night and day of history;
Renew'd forever, ever more to die.
Thy life-dream is thy fleeting loveliness;
But mine is concentrated in consciousness,
A life apart from pleasure or distress.
  The grandeur of the whole
  Absorbs my soul,
While my caves sigh o'er human littleness.

Whereto the lily replied:

  Ah, Solitude,
  Of marble silence fit abode:
I do prefer my fading face,
My loss of loveliness and grace,
  With cloud-dreams ever in my view;
Also the hope that other eyes
May share my rapture in the skies,
  And if illusion, feel it true.

When the English poet Richard Horne wrote these verses fifty years ago he had no thought of suggesting the outlines of a

cognitional method. And surely he could have had no suspicion that they would ever be used to illustrate any relationship between Historical Criticism and Philosophy. And yet true poet that he was he might well have indulged the intuition that the lily bending above the moving stream and beholding herself permanently abiding while all things else—heaven and earth and the countless mysteries half revealed within the liquid depths—glide forever away—that the lily, I say, watching the perpetual flux might well stand as an analogue of the human spirit observing the perennial movement of events born onward by the stream of time from the mountains of God to the ocean of eternity. Neither is it impossible that the poet may have looked upon all-embracing Solitude—with its "soul absorbed in the grandeur of the whole"—and brooding in "concentrated consciousness" and a life detached from pleasure or distress—as typical of the philosophic spirit that seeks by lofty and wide ideas to interpret and evaluate the flow of events through time which reaches from the beginning to the final eternity.

But be all this as it may the attitude of the lily on the one hand—permanent amidst unceasing change and, on the other hand that of solitude's all-encompassing consciousness, may serve for the present occasion to symbolize the relation between Historical Criticism and Philosophy to which the present paper is addressed. The limitations of the symbolism are of course, too obvious to elicit notice. Indeed those limitations are even more instructive in this connection than are the positive analogies themselves. The lily, self-absorbed, forgets to note and discriminate between the things precious and vile that are borne upon and beneath the moving stream. So, too, the human observer of historic events is in constant danger of projecting visions of himself—his prejudices and his passions—into the current he is watching. On the other hand, even as solitude becomes absorbed by the grandeur of the whole, so likewise the philosopher seeking to grasp the larger meanings of history is equally in danger of following vague subjective speculations which, because of their very comprehensiveness, lack definition and consequently true interpretative value.

But to pass from the symbol to the reality. Aristotle opens his work on fundamental philosophy—the series of books for

which their editor, Andronicus of Rhodes, invented the title Metaphysics—with the obiter dictum: "All men naturally desire to know." A platitude it seems, yet like so many other generalizations it is full of suggestiveness for the reflective mind. When you look up into the nightly sky, and peer into the spaces that reach between the diamond points studding the vault you at first notice only the empty voids. But continue to gaze, or better still use the instruments with which astronomy perfects your vision and presently new worlds leap into sight. So, too, with the seemingly empty reaches of truth covered by Aristotle's truism. Look at it, for instance, with the eyes of the Angelic Doctor, and what lights are concealed in its depths! St. Thomas notes three reasons why all men naturally desire to know. 1. Every being he says naturally seeks its own perfection. Now, knowledge, *scientia*, is the perfection of the human intellect. Therefore, every man seeks knowledge. 2. Again, every being strives to put forth its own activity. The specific energy of the human soul is intellectual—*scire*. Consequently every man naturally seeks to know. 3. Every being is perfect when it attains its end, even as the circling line is perfect when it meets the beginning whereat it also terminates, as its end. But the end of man is truth, God. God, absolute truth. Man is, therefore, perfect when he attains to truth, God, his beginning and end. It may not be out of place to note that Dante begins the *Convito* with Aristotle's truism. Thomas a Kempis introduces with it the second chapter of the *Imitation*—but straightway adds—*sed quid valet scientia sine timore Dei?*

Now out of this natural craving to know was begotten philosophy, the first born of the sciences. From philosophy sprang the special sciences, the sciences of matter and mind. One by one these sciences left the parental roof and started an independent life and then won their respective fortunes. The science of history with its method, criticism, was late in coming to birth. Philosophy was not its mother, but only its elder sister. Though independent of philosophy within its own sphere, it cannot afford to do without the aid of that sister as guide and support. Historical Criticism is an art, and like every other art it is based on science and consequently on philosophy.

As an art it is (objectively) a system of rules devised to regu-

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late certain discretive functions. These functions are: 1. The discovery and collection of historical sources, that is the testimonies or evidences for the original facts or events of the historic past. These sources are classed under the headings: a. monuments, mural inscriptions, coins, etc.; b. oral traditions; and c. written documents and books.

In regard to the function of discovering and collecting sources philosophy has little or nothing to say.

2. The second discretive function is specifically critical of the accumulated sources, with the view of attaining as far as possible certitude as to the authenticity and integrity of the sources, particularly of documents, manuscripts, and printed accounts of the original events. Aided by certain auxiliary sciences and arts such as paleography, philology, numismatics, epigraphy and so on, Historical Criticism has formulated definite methods whereby certitude may be reached that the media through which testimony to the facts has been transmitted are reliable, because they are copies of the original testimonies and that the latter are authoritative, because they are based upon the knowledge of the facts and veracity of narration possessed by the immediate eye or ear witnesses.

In performing this function the critic relies upon the principles and inferences furnished by philosophy in its department of Criteriology. The latter department of philosophy proves that certitude regarding historical events is based upon certain traits or laws which are impressed on human nature by the Creator and conserved by divine providence, God owing it to Himself to safeguard those foundations, whereon rests the reliableness of human testimony, because the latter is indispensable to man's life physical, intellectual, moral, and religious in the case both of the individual, the family, and the State. These laws are chiefly two: First, *"Homo maturaliter amat veritatem,"* which is simply another way of stating the truism alluded to above; *Omnes homines naturaliter scire desiderant.* The second law is *"Nemo gratis mendax."* It is a universal fact, or law, that because man loves the truth, he loves to communicate it as he knows it.

The third function of Historical Criticism is to *explain* the facts. Herein Philosophy—Logic—furnishes the historian with

the theory of the inductive process—psychological and historical induction. 4. Lastly the work of Historical Criticism being thus far completed, it remains for the historian or historiographer to weave the facts into series which he is to embody in a narrative the salient qualities whereof, besides its truthfulness, should be perfect transparency and that literary form and grace which elicit and sustain the interest of the reader. In the performance both of his interpretative and his synthetic function the historian is aided by the philosophy of causality and especially of that difficult but indispensable subject teleology, upon which the philosophy of history depends. Here Historical Criticism and Philosophy join hands in mutual coöperation. History supplying the series of past events and calling upon philosophy with its world-view to aid in constructing a philosophy of human history.

This is the great desiderandum at the present moment. Just as we are looking for a modern Thomas Aquinas who shall assimulate to the imperishable organism of Catholic philosophy the results of recent empirical research into the domains of matter and life, so are we awaiting a Bossuet who shall give the world another *Discourse on Universal History* wherein shall be woven in due proportions the treasures recovered from the past by modern Historical Criticism. On the other hand, however, it may be Utopian to expect from a single mind the needed scientifico-philosophic synthesis. A work so colossal would demand the collaboration of many individual workers. The same holds true of the desired synthesis of history. May it not be possible for the present Historical Association to coöperate towards the beginning at least of such an undertaking? The opening of the way is prepared by a work which I shall notice at the close of this address.

To explicate any of the above mentioned functions of Historical Criticism would carry this paper beyond the time limits assigned to it. Neither would it be of much interest to the present meeting to do so. Instead of undertaking such love's labor lost let me call your attention to a paper entitled "The Religious Meaning of the Past" which appears in the November number of the *Journal of Religion*. The article is contributed by Dr. Shirley Jackson Case, Professor of Early Church History at the University of Chicago, and embodies his inaugural address for

the current semester before the Divinity School in that institution. I quote the synopsis given at the head of the paper and some portions of the main text:

> In the past the history of Christianity has usually been studied for the sake of its supposed normative worth. But the method of modern science applied to the study of history has shown it to be an ever moving evolutionary process no part of which can properly be regarded as a final authority for all future time.
>
> Abandonment of the normative hypothesis does not alter the fact that Christianity is still substantially grounded in the past and that Christian leaders of the present and future may find much value in history. While no longer normative, the past still is instructive.
>
> History shows the importance of the Church in society, it reveals the functional significance of certain inheritances from the past, and it also shows that certain elements in the Christian heritage have lost significance through changing social conditions. Further, as it exhibits Christianity always in the making, it places a new burden of responsibility upon modern Christian leaders to see to it that the religion of to-day shall represent a suitably new stage in the evolution of Christianity.

Professor Case asserts that the "custom of making the past the great authoritative teacher of the present rests upon a particular interpretation of history that has long held sway over the thinking of mankind. History has suffered many things of many periodizers and eramakers who have divided time staccato-fashion into isolated segments treated practically as independent units of cosmic stuff. Each period, denominated an "age," has been found to display distinctive characteristics which are assumed to inhere in its very nature. The Greeks and the Romans advocated a doctrine of successive ages set off from one another by imaginary but very rigid lines of demarcation. The Hebrew and Jewish reading of history was of a similarly artificial type. All events of the past had taken place in conformity with a prearranged plan and each age was assigned its distinctive quality by the arbitrary will of an overruling Providence who might intervene momentarily to alter radically the character of the times. Similarly Christians viewed history in terms of a more or less

clearly defined segmental scheme of periods often treated as though they might have existed independently of one another in separate and water-tight compartments of space."

The idea that the past provided the present with standards of ethical and religious values fitted in, Dr. Case tells us with the doctrine of historic revelation. "To the characteristic (p. 578) gentile belief in a revered past, idealized because it was the age of the world's youth when all creation was fresh from the hands of the gods, Hebrews and Christians ascribed to their idealized past a new distinction. It was thought to include certain crucial moments when Deity had intervened to supplement his created work by additional communications of his will. The world had not been left to grow old unrelieved, but from time by the mouth of legislator, prophet, or wise man, God had vouchsafed a fresh message of instruction. Thus the past came to have a double authority. Not only did it carry one back to the early days when mankind was at its best in an Eden-like perfection, it also gave one access to moments of the past when the utterances of Deity had been explicitly recorded on the pages of history. If now the scientific study of history has done away with the standards of faith and conduct inherited from an earlier Christian age, if belief in an historic revelation has been destroyed by scientific criticism what is to be the peculiar task of the religious leader at the present day. The modern teacher of religion is not to be solely concerned with what to discard or what to perpetuate: indeed, this is not his primary concern. His larger task is one of constructive and creative activity. The responsibility for bringing into existence a new Christianity for the new day devolves upon him, a fact that will be freshly impressed on his conscience by the newer reading of history. Here he will perceive that each generation of Christians, although rightful heir to all that has gone before, has also been genuinely the maker of the specific Christianity of its own age. Not only has it conserved or discarded heritages from the past. It has also built the present, and the measure of progress characterizing any given stage in the history has been largely determined by the character of its contemporary leaders. It is not enough that they should simply induce history to repeat itself—a thing which it never really does, in spite of the familiar adage. In the presence of new persons, new environments, new experiences, and new

knowledge, a new Christianity is always in process of becoming, and no small measure of responsibility for directing its course rests on the shoulders of its duly appointed leaders.

"In the light of the newer historic criticism no revelation from the past can transcend the imperious command of present duty. The religious man reads the whole story of Christianity's career as a record of human and divine relationships, but the God par excellence of Christian history is the God of human experience—the continuing Christian experience of all the centuries—a God whose mandates are no less clear to the sincere men of to-day than they were to those of any ancient time. The modern historian finds no occasion for assuming that God is less real and immediate in the life of to-day than he was in that of yesterday. In this conviction there is ample justification for the belief that the Christianity of the future will not lack new leaders equal to their new tasks."

No time is here left me to discuss what this appeal to religious experience as the standard and the method of introducing a new Christianity adjusted to modern criticism is sure to lead to. If there is anything, however, which history really does teach with certainty it is that both the ideal and the method proposed by Professor Case must inevitably bring about the complete dissolution of all religious organizations. Much has been said and something done in recent times to bring about a reunion of the Protestant Churches. The task, while commendable, seems to be hopeless and that solely because those bodies have all broken away from the normative ideals of Christianity which are preserved sacrosanct in Catholicism. Moreover, if anything can permanently and effectually prevent the desired reunion it is the ideals and the methods advocated before the candidates for the Protestant Ministry by the Chicago professor. Breaking with the past destroys the very foundation of the religion established by Christ. The construction of a new Christianity built out of experience is an impossible task. Religious experience is in itself essentially individualistic, anti-social, disruptive. It is the vision of the lily which prefers to have its own

> Cloud-dreams ever in its view:
> Also the hope that other eyes
> May share its rapture in the skies,

and "even if illusion to feel them true."

In contrast with the opinions maintained by Professor Case I might refer here to the *Lehrbuch der Geschichtlichen Methode* by Alfred Feder, professor at the Jesuit House of Studies at Valkenburg, Holland. In this truly scholarly treatise on historic methodology one gets an up-to-date historical theoretical and practical study of historiography. It has on the whole no superior, I believe, in any language. No better work could be done by this Association than to bring about an adaptation of the work into English, all the more so since we have absolutely not a single adequate book on the subject in our language. The work, however, should not be translated. An adaptation alone could serve our needs and purposes.

Finally, if it be not exaggerating the importance of the article to which I have above referred might it not be well to publish a thorough critique of the essay pointing out in detail the errors, half-truths and fallacies that constitute the burden of the artcle? Perhaps the suggestion may be worth considering by this Association.

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THE CONTENT OF THE CHURCH HISTORY COURSE IN COLLEGE AND HIGH SCHOOL[1]

The Church is the mystical body of Christ. Her history is the record of the energizing of the soul and spirit of Christ through His mystical body,—through His mystical body as a whole, the organized universal Church, and through the myriads of individual cells or members that make up the body.

The Church is the Kingdom of God among men, or the democracy of God, as our Lord would perhaps have called it had He lived among us under other political conditions. By the Kingdom of God He meant not only the world-wide visible society He founded. By the Kingdom of God He meant also the new spirit He came to kindle in the hearts of men, a spirit He sums up in the Great Commandment: Thou shalt love the Lord thy God and for His sake thou shalt love thy neighbor as thyself. The history of the Kingdom of God among men, the history of Christianity, the history of the Church, is the narrative of the action of the Holy Spirit not only in the international Christian commonwealth but also and chiefly in the individual lives of the Christian multitudes. The commonwealth, the organized society, the visible Church, is not an end in itself. It is a means to an end, just as, for instance, this American Catholic Historical Association is not an end but a means to an end. A history therefore of the Church which records only her career as a great international organized society comes very near putting the cart before the horse. In fact, it leaves out the horse altogether.

The real end sought by Christ is the training and education of humanity in unselfish love of God and neighbor as a preparation for eternal life. The founding of a society was, like the revelation of doctrinal truth and the institution of the sacraments, a means to this end. The whole of human living is a divinely planned educational project in which supernatural grace is partly helped and partly hindered by the legions of natural altruistic and egoistic psychic and social forces which we know under the familiar gospel designations of the flesh and the world

[1] Paper read at Fifth Annual Meeting Catholic Historical Association, Philadelphia, December 29-31, 1924.

respectively. The history of Christianity is therefore the narrative of humanity's education in love of God and neighbor under the influence of divine grace, a narrative of our successes and failures in living up to the spirit of the Sermon on the Mount. It is the record of the changes wrought in the lives of the individual and of society under the impulsion of the Holy Spirit. And every human life, every human relation, every human institution in Christendom has felt the shock and impact of this mighty perenially-active supernatural force.

If the foregoing premises be at all true to the facts, are we not leaving the prince out of the play when we write textbooks of Church history that go into unending detail on the dynastic, external, public, political, and international fortunes and vicissitudes of the Kingdom of God on earth and that omit entirely or scamp grossly the story of the Kingdom of God in the hearts and ways and ideals and actual lives of men,—textbooks that tell us little or nothing about what Christianity has done or failed to do in helping man to love God and his neighbor better, textbooks whose compilers have searched Jerusalem with lamps to pick up facts that illustrate the record of the Church as a social entity but which lose sight altogether of her primary office and activities as the sanctifier, the moral and religious coach of humanity?

Is it, for instance, really of importance for the lay high school student to know that "in 1230 Pope Gregory IX commissioned St. Raymond of Penafort, a learned Dominican monk, to re-arrange and to codify the canons of the Church"? That "John of Brienne, King of Jerusalem, the leader of the armies in the fifth crusade, began operations in Egypt, and captured Damietta"? That "Alexander VII....did much to beautify Rome"? That "Andrew Bodenstein of Carlstadt rejected the Real Presence"? These are just four examples chosen at random from a recently published manual, a manual which incidentally comes far closer to the ideal we are proposing than do nine out of ten of those current in our elementary and secondary Catholic schools. The professional historian should of course know such matters of history or know where to find them. But what purpose do they serve for the non-professional layman? And will one per cent. of such bone-dry information resist the erosion of five years or even five months of time after the midyear exam? Nearly all our text-

books are nevertheless made up in large measure of such data which for the non-professional layman may well be classed as useless information.

There is, it is true, a touch of gray on the eastern horizon. But the dawn lags and loiters on its way. We have indeed begun to devote a meager chapter or two to the Christian life of the Middle Ages. But why should we confine our attention to this one period? And why, even here, should we give the bulk of our space to the Church's contribution to the growth of knowledge and science, to the development of the fine and liberal arts? Why should we not say something about the contributions of the Church to the moral and religious life of the Middle Ages and of the Greco-Roman and modern periods too? For example, about her manifold works of charity, her practical elimination of divorce and suicide, her sympathetic solicitude for the serf and the oppressed, her warfare against gross and gravely harmful superstitions? Her contributions in the field of knowledge and art are by-products only, not basic products, not first-fruits of the spirit of Christ. Indeed, if at certain times in her history those charged with her destinies had devoted more attention to the promotion of love of God and neighbor and less to the promotion of intellectual and esthetic culture they would have been truer to their trust.

I am not making a plea for emphasis on the so-called social history of the Church, unless we understand social in its full Catholic significance as synonymous with moral and ethical, as including everything that is crammed into the Catholic concept of love of neighbor, everything within the whole vast range of charity and justice, of the last seven commandments and of the works of mercy. Still less am I urging fuller attention merely to the influence of Christianity upon economic welfare. The Church's influence upon economic and social conditions as these terms are commonly understood comprises only two out of many phases of the working of the Holy Spirit through human lives and human society.

The spirit and works of charity as manifested by individuals, religious orders and organizations, or the Church at large; home life, the family institution, and chastity; property rights, wages and working conditions, the welfare of free, serf, and slave labor;

recreation and the wholesome employment of leisure time; the protection of human health and the sanctity of human life; the purification and Christianization of civic and international relations; the safeguarding of religious and political liberty; the promotion of knowledge and education, of science and the fine and liberal arts; moral conduct and standards, religion and religious cult,—all these fundamental human pursuits and aims and interests and institutions have undergone profound changes because a Babe was born to us in Bethlehem. All should receive due attention in our textbooks of Church history. They should be emphasized, even though a great deal of dynastic Church history should have to be scissored ruthlessly to make room for them.

They should be emphasized for many reasons. We may mention briefly the following four. First, as we have tried to express earlier, these things are the warp and woof of the history of the Kingdom of God among men. They are the very working of the soul of Christ in His mystical body and in the cells thereof as well as in human society at large. Secondly, it is comparatively easy—at least such has been the writer's experience—to hold the attention of pupils to such matters that are so much nearer our daily lives than are things like the taking of Damietta and the codification of canon law. Thirdly, what the pupil learns of such influences of the Holy Spirit easily sticks in the memory for it touches close to everyday modern living and can readily be illustrated by a wealth of intimate historical material that has a strong imaginative appeal. Fourthly, such data put into the pupil's hands an answer to the insistent challenge of the twentieth century: What has your Christianity done and what is it doing for the higher and lower welfare of humanity?

The shift of emphasis we are advocating has already begun. The same textbook, for example, from which we have quoted above gives much attention to the growth of missions, the development of devotion and of the liturgy, the crises of faith, the labors of religious orders. It greatly reduces the dynastic history. So far, so good. It however goes only a very little way towards stressing the direct moral and religious influence of Christianity, and practically nothing is said about moral and religious conditions from which Christianity has rescued nearly

one-half the human race. To go farther involves certain problems or difficulties that must be faced and solved.

First, it may be said we have no room in our textbooks for all these things. The simplest answer is: Can we not make room by crowding out many things that have little or less *relative* importance and value?

Secondly, it may be and is said, we do not know enough about the facts. If this be so, is it not high time that Catholic history should start digging them out? Westermarck, for example, in his great two-tome work on the Origin and Development of the Moral Ideas, has dug out a vast array of facts or assumed facts, and he has interpreted them in about the same spirit that White and Draper have shown in interpreting the historical relations of religion to science. And Westermarck is a standard source work for a legion of pamphleteers, popularizers, and near-historians. Is his thesis to remain unchallenged?

Moreover, are not enough facts already dug out to suffice for treatment in a high school or college course of Church history? I have personally had no great difficulty in gathering an abundance of material already at hand, albeit there are many points and many large sections of the field that have to be left with a big question mark after them. As an example of easily accessible material in English, take a host of articles in the Catholic Encyclopedia,—such articles, to give just a half dozen instances, as those on Papal Arbitration, Suicide, Duels, Slavery, Montes Pietatis, Charity and Charities. Or again, witness the extensive data assembled and interpreted in Devas' Key to the World's Progress,—a little work that might well be used as a textbook in upper high school classes or in colleges, although not written in technical form. Here is Catholic history *pur sang*.

Thirdly, some may be hesitant for fear of having to record too often the failures of Christianity,—her failure, for instance, to prevent warfare and to bring about international fair dealing, her failure to check the reintroduction of slavery into modern western civilization. One is reminded of Newman's saying about the endemic fidget that so many Catholics experience whenever there is question of anything that savors of scandal. How far shall we take this feeling into account when writing a textbook for high schools and colleges? Our record, all things con-

sidered, is one we can be heartily proud of and enthusiastic over. But it is far from perfect. Why should we not frankly and honestly say so, and in saying so train our boys and girls, not to live in a fool's paradise, but to understand that the Church's—and this means *their*—job is not yet done, that while much has been accomplished much remains yet to be accomplished.

Take the following example quoted from the text from which we have previously quoted. It is only a trivial point perhaps, but it serves to illustrate the glossing over the truth or unintentional misleading through half-truths which is almost characteristic of many if not all of our texts.

"The early converts in America were, for many years, exposed to much vexation and oppression. They found an intrepid protector, however, in the Bishop of Chiappa, in Guatemala, a prelate well known in history as Bartolomé de las Casas. He was a Spanish monk of the Dominican Order, and came to America with Columbus. He spent fifty years in apostolic labor among the Indians, and crossed the ocean seven times to plead their cause at the court of Spain. He obtained for them exemption from slavery, and protected them from the tyranny of the Europeans. His memory is held in veneration by the Church." One can only ask, amid all this fulsome praise, much of it merited so far as it goes, why did the writer overlook Las Casas' seeming reluctance to undertake any "apostolic labor" involving real personal sacrifice and danger and his leniency towards and approval of negro slavery in the New World?

Is it not better to train our boys and girls to understand that the Church is not a structure hanging up in the clouds, nor is its membership drawn from the angelic hosts. Train them to understand that they are living stones in that Church, that her job is their job, that the job is unfinished, that they have a work to do in helping finish it, that they have a part to play, that the successes and failures of the Church are under God's grace *their* successes and failures.

Show them where she has succeeded, but also show them where she has fallen short of her goal. Temper your judgment as you will; have them understand that the Church, like an athletic coach, is limited in its hopes of victory by the raw human material which she must take as it comes. But be honest, and

help them understand what remains for her and for them to do. This at least should be one of the basic tasks of Church history. Church history should help save us from the worship of the god of things as they are. It is poor pedagogy, poor morality, and poor religion to lead our charges to believe that all is well in the best of worlds when we are perfectly aware that it is very far from well, that indeed the patient is rather seriously sick.

One further point I should like to dwell upon briefly. Should not a greater share of attention be given than is now being given to recent and contemporary Church history? Is it good pedagogy to recount in detail the efforts of the medieval Church to lessen warfare among men by means of the Peace of God and Truce of God, and at the same time to overlook our recent Catholic labors, however inadequate, timid, and half-hearted, for the establishment of international peace and amity? Is this one reason why we as Catholics are falling so far short of our vaunted ideal in this respect? Is it not poor policy to laud the medieval guilds to the skies while we pass over in silence the great Catholic social and industrial movements that are now under way on both sides of the Atlantic? Is this one reason why we have been so slow to take Leo XIII seriously? Are we living too much on our past? Is it well to go into great detail regarding the reform movement inaugurated by the Council of Trent and to slur over the wonderful Catholic re-awakening of the last hundred years in Europe and America, or to give little or no hint of the gigantic task accomplished in the rough at least along three great lines of parish upbuilding, education, and charity,—with now a fourth, missions,—in the United States during the last eighty or more years of torrential immigration to our shores? Should only five or ten per cent. of textbook space be given to the last hundred years of Church history?

Finally just a word on textbook presentation and form. Three choices are in hand. First, the material can be presented in traditional chronological order with ample space given under each period to the various topics we have suggested. Secondly, the material can be presented in topical order, as, for instance, Devas did or as Dr. Walsh has done in his recent publication, *The World's Debt to the Catholic Church*. In this second case, it might be well, for pedagogical reasons, to follow the reverse

chronological order under each topic. Thirdly, a composite chronological and topical order can be used. This would include a short chronological outline given at the beginning or at the end of the work, and covering from about twenty-five to thirty-three per cent. of the whole volume, the remaining space being given to a topical treatment. These last two of the three proposals may possibly sound a little radical, but they are not so new. Much at least can be said in their favor from the standpoint of teaching technique, and it is from this standpoint more than from that of professional historical research that the present paper has been written. But, whatever be the form of presentation adopted, the professional historian who will write for us a textbook that will give a history of the Catholic people and of the working of the spirit of Christ among them will put us all under a heavy and lasting indebtedness to him.

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MISCELLANY

Dr. Franz Pelster, Professor of History at the Gregorian University, Rome, has sent us a brochure containing the contents and other particulars of the *Miscellanea Francesco Ehrle* to which reference was made in the January number of the CATHOLIC HISTORICAL REVIEW. He has also sent us "as a sign of gratitude from the author" his own contribution to this unique publication, "Heinrich von Harclay Kanzler von Oxford und seine Quästionen." Dr. Pelster is regarded as one of the most distinguished disciples of the venerable Librarian of the Vatican, and he has written a very valuable monograph on Duns Scotus and his times. It was the writer's privilege to work side by side with this brilliant Jesuit a year ago whilst doing research work at the Bodleian Library, in Oxford.

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VIII. GOLLER, EMIL (Prälat, Universitätsprofessor.—Freiburg i. Br.). Untersuchungen über das Inventar des Finanzarchivs der Renaissancepäpste (1447-1521).

IX. CENCI, PIO (Mgr., Archivista agli Archivi Vaticani). L'archivio della Cancelleria della Nunziatura Veneta.

X. DE GHELLINCK, JOSEPH, S.J. (Louvain). En marge des catalogues des bibliothèques mediévales.

XI. LEHMANN, PAUL (Universitätsprofessor.—München). Bücherliebe und Bücherpflege bei den Karthäusern.

XII. D'ALOS, RAMON (Segretario Generale dell'Institut d'Estudis Catalans.—Barcelona). Documenti per la storia della biblioteca di Alfonso il Magnanimo.

XIII. BORGHEZIO, GINO (Dr., Scrittore della Biblioteca Vaticana). Inventarii e notizie della Biblioteca Capitolare d'Iverea nel secolo XV.

XIV. BRAUNSBERGER, OTTO, S.J. (Exaeten). Ein Freund der Bibliotheken und ihrer Handschriften.

XV. SCHELLHASS, KARL (Sekretär des Preussischen Historischen Instituts.—Rom). Kardinal Morone, Petrus Canisius und dessen Opus Marianum.

XVI. VITALETTI, GUIDO (Prof., Direttore del "Giornale Dantesco."—Loano). Intorno a Federico Ubaldini e ai suoi manoscritti (con tre chiose dantesche inedite).

XVII. HASELOFF, ARTHUR (Universitätsprofessor.—Kiel). Der Einband der Hs. des Marcusevangeliums des Harderadus (mit 7 Abbildungen).

CHRONICLE

The *Glasgow Herald* recently published details of a scheme under which an Iona Society in America is coöperating with An Comunn Gaidhealach (or the Highland Association) in Scotland for the establishment of a College of Gaelic Culture in Iona. There ought not to be any serious objection on the part of Catholics to the carrying out of this project on the Holy Isle, still sacred to the memory of St. Columba, says the London *Universe*. Gaelic culture cannot be pursued in Iona without an approach to the study of Columban history and records; and that can only lead to one happy result—the recognition of the Catholicity of St. Columba and the union of his Church with the One Holy Catholic and Apostolic Church. It was reputed of the Benedictine monks, a quarter of a century ago, that they were contemplating the purchase of the whole island. Official confirmation or denial could not be obtained at the time; but the purchase was not carried out and there was a belief that the deal had been upset by premature disclosure.

In the death of Bishop Casartelli the Catholic Church in England lost one of its most learned leaders and the city of Manchester was bereaved of a distinguished citizen. We are indebted to the *Manchester Guardian* for the following:

Louis Charles Casartelli, the Bishop of Salford, whose death took place early on Sunday morning, was born at Cheetham on November 14, 1852. His father, Joseph Casartelli, a well-known optician in Market Street, was a native of Como, Italy, but long resident of Manchester. He was educated at the old Salford Catholic Grammar School and at Ushaw College, Durham. In 1873 he took his M.A. degree at London University, gaining the gold medal for classics. The next year he went to Louvain, where he developed the keen interest in linguistic studies which he had shown as a youth, and which had been stimulated by an introduction at the Manchester Free Library to Adelung's "Mithridates." At Louvain he was profoundly influenced by the learning and character of the famous Orientalist Professor Charles de Harlez, whose favourite pupil he became.

After his ordination in 1876 he was appointed to the staff of St. Bede's College, which Bishop, afterwards Cardinal, Vaughan had founded for the education of boys entering for commercial and professional life. The connection thus begun with St. Bede's ceased only with his death. In 1884 he returned to Louvain for the purpose of taking his doctorate in Oriental languages. In addition to the oral examination he presented a dissertation in French entitled "La Philosophie Religieuse du Mazdéisme sous les Sassanides," a critical examination of Zoroastrianism from the third to the seventh century of the Christian era.

In 1891 Dr. Casartelli was appointed Rector of St. Bede's College. During these and subsequent years the fruit of his Oriental studies ap-

peared in the "Museon," the "Revue Générale," and in the publications of many learned societies. He also contributed many articles on literary and scientific subjects to the "Manchester Guardian."

On the death of the venerable scholar De Harlez Dr. Casartelli was appointed his successor, and for five years lectured in the Lent term at Louvain on Zend and Pehlevi In 1903 he became a lecturer on Iranian languages at Manchester University. Besides the Iranian languages he was a profound student of Sanscrit and also of Hebrew, Syriac, Arabic, and other Semitic languages. He was able, too, not merely to converse fluently but to deliver impromptu speeches in French, German, Flemish, Italian, and Spanish. The Bishop had recently been appointed to and had accepted the new Katrak lectureship in Iranian subjects at Oxford University, and before his illness it had been arranged that he should deliver a first series of lectures this month. He was an enthusiastic supporter of many intellectual societies in Manchester, such as the Dante, the Egyptian and Oriental, the Geographical, the Statistical, &c. It is to be regretted that his full and active life found little leisure for the writing of books. Except for a volume called "Sketches in History," a little book of translation from the Avesta, "Leaves from My Eastern Garden," and the fugitive papers and essays already mentioned, his vast learning has perished with him.

Whilst in character and temperament he leaned towards the traditional, the conservative, yet his mentality was singularly liberal and broad. His loyalty to principle was never for a moment deflected by the cross-currents of temporary advantage or opportunism, nor was the balance of his strong and simple faith in the least disturbed by the load of learning which he so lightly and unostentatiously carried.

His outlook and sympathies were so wide as to be cosmopolitan. He kindled warm personal friendships in every quarter of the globe, and men of divers colour and rival nationality were glad to call him friend. Like the Roman poet, he was insatiably curious about mankind, whether he was seeking its expression in a cuneiform inscription or in talk with a simple old woman or a child.

Abbé Duine, moralist and historian, has passed away at Rennes at the age of fifty-four years. Monsignor Duchesne said of him that he was the foremost scholar of Brittany. A former Oratorian, when the religious persecution dispersed the order, he became chaplain of the Lycée of Rennes.

He devoted all his leisure time to a study of the primitive church in Brittany. His works are considered to be authoritative sources. He reconstituted the life of many ancient forgotten saints, saving their names from oblivion. He went all through the provinces of Wales and even to remote districts in Ireland in search of information concerning them.

Despite its wondrous store of artistic treasures, the Ambrosian Library at Milan remained, up to the coming of the then Cardinal Ratti, now Pope

Pius XI, as Librarian, nearly unknown to the great public. Since then interest in it has been aroused in remarkable manner.

The nomination of Mgr. Grammatica as successor of Mgr. Ratti to the prefecture of the Ambrosiana, aroused much interest. Now Mgr. Gramatica has been called to Rome by Pope Pius XI, to preside over the Library of the Missions which has been inaugurated in connection with the general exposition of missionary work at the Vatican. Under his direction there will be published a scientific and artistic review in which all the missions of the world will retrace their history and will outline their actual state and their perspective for the future.

Mgr. Grammatica has in his turn a successor at the Ambrosiana. This is Mgr. Giovanni Galliati, called to the Ambrosian Library in 1905 by the then Prefect, Antoine Ceriani, illustrious Orientalist and paleographer. In 1910 he received, in addition to his Doctorate in sacred sciences, that of letters and philology, and was admitted by Mgr. Ratti, who had succeeded Mgr. Ceriani into the College of Doctors of the Ambrosiana.

The new Prefect of the Ambrosiana, who is at the same time Professor of Latin Literature at the Catholic University of Milan, in 1919 published, for the centenary commemoration of Leonardo da Vinci, a beautiful book which gives a remarkable study of the work of this great artist, particularly the Last Supper. But the intellectual activity of Mgr. Giovanni Galliati has been more especially devoted to Greco-Latin philology and Semitic-Oriental philology.

In 1916 he prepared for the Hoepli Library at Milan, a very clear study on the sources of the Politico-Philosophic writings of Cicero. Then came, in collaboration with Pascal, a new critical edition of the Re Publica which appeared at Turin, (Paravia), in 1917. Still later, in conjunction with Mgr. Grammatica, he published an edition of Liber Diurnus Romanorum Pontificum, (Rome and Milan, 1921, Alfieri et Lacroix), as well as several works of lesser importance.

The works of Mgr. Galliati are not only of high scientific worth; they are likewise commended for the elegance of the classic Latin in which they are written. In an article which appeared in 1916 in the *Journal des Savants*, M. René Pichon has not hesitated to assign Mgr. Galliati a place with the grand humanists of the XVth and XVIth centuries.

Recently Mgr. Galliati discovered on an Arabic palampsest, or parchment, a long bilingual fragment of the *Æneid*, written in the Orient, probably in Egypt, with the Latin text on one side and the Greek version on the other.

Mgr. Galliati is a specialist in a particular branch of Arab philosophy, the Christian Arab. He has published important works on the Patrology of the Orient which were published in Paris under the direction of Mgr. Graffin.

Mgr. Giovanni Galliati is continuing most worthily, says *La Croix*, the lines of the erudite Prefects of the Ambrosiana who have realized the ideal of Cardinal Federico Borromeo, founder of the celebrated Milanese Library.

The John Rylands Library, Manchester, England, recently celebrated the twenty-fifth anniversary of its opening. Among those who took part in the anniversary celebrations was the Rev. Professor Henri de Vocht, of the University of Louvain, who came specially to express the thanks of the Louvain University for the gift of nearly 50,000 volumes which the Rylands Library contributed towards the restoration of the Louvain Library which suffered so severely during the war.

Fr. de Vocht described the Rylands Library as a rich quarry of material, and spoke of Dr. Guppy as the architect who out of that quarry had built up a wonderful library which in a few years had taken rank among such great libraries as those of the British Museum and the Vatican. Manchester had crowned its work and shown magnificent generosity by endowing Louvain.

"You do not realise," he said, "what you have done. You have sent us little short of 50,000 volumes. You have procured to Louvain one-fifth of the number of books collected from the whole world, and they have been the choicest, the most useful and most valuable on every subject. You have sent us a second John Rylands Library—the framework of renascent Louvain. To-day it is, 'Louvain remembers.' Louvain will remember."

Alluding to the fact that when the new premises of the Louvain Library were inaugurated only the name of America was mentioned, Fr. de Vocht said, nevertheless, the gratitude of the University of Louvain to England was greatly deeper and more powerful than to any other country.

"A roof and four walls and a few shelves are indispensable truly, but it is not the building that the scholar needs, it is the books; and you gave them, you gave the organisation, you gave us the most precious, the most valuable, and by far the most useful books that we possess or probably ever will possess."

The Rylands Library, which was erected by Mrs. Rylands in memory of her husband, is one of the most famous of existing libraries.

According to publicity experts, the oldest known illustrated poster used for publicity purposes was a religious poster.

It was made for the Great Pardon of Notre Dame de Rheims, and represents the Virgin holding the Christ Child on her knees, and is surmounted by the pontifical tiara with the keys of St. Peter.

The printer was Jean Du Pré, and the poster was issued by his presses in the neighborhood of the year 1482.

Warships of virtually all the great sea powers of the world, gathered at the mouth of the Tagus in January to celebrate the four hundredth anniversary of the death of Vasco da Gama, the great Catholic admiral who founded Portugal's once immense colonial dominions.

Dom de Gama died on Christmas Day in 1542 in India while serving as viceroy of the rich land he had opened to his country.

The celebration was held by the Republic of Portugal, now shorn of

virtually all its diadem of colonies but still proud of the achievements of its intrepid sailors. The Government asked the nations to participate.

It was fitting that all the world should unite in the observance, since it was Vasco da Gama who placed the whole Christian world of his day in his debt by frustrating the Turks and opening to the western world the rich fields of India's trade.

Correa da Serra, of whom Gaillard Hunt speaks so entertainingly in his *Life in America One Hundred Years Ago*, has been made for the first time in English the subject of detailed biographical sketch by Joseph Eugene Agan in the January, 1925, number of the *Pennsylvania Magazine of History and Biography*. Is it true that this learned priest—probably one of the most erudite men of his day—died without the Sacraments and was buried without ecclesiastical honours (September 11, 1823)? Father Correa came first to the United States, in 1797, as chaplain to Kosciuszko, the Polish-American patriot. He came for the second time in 1813, and after his arrival was appointed Portuguese Minister to the United States. The *Woodstock Letters* contain an entry of a baptism he performed at St. Joseph's, Philadelphia, on September 27, 1820. Griffin, who writes a biographical sketch of the famous Abbé in the *Records* of the American Catholic Historical Society, for June 1903, holds that he was then in good standing. It would be interesting to ascertain how he was regarded by the Portuguese ecclesiastical authorities of his day.

Godefroid Kurth's *Origines de la Civilisation Moderne* has been translated by Monsignor Victor Day, of Helena, Montana, and is now ready for the press.

In an article under the title *La Monarchie Pontificale Jusqu'au Concile de Trente*, in a recent number of the Louvain *Revue d'histoire Ecclésiastique*, P. Richard makes a plea for a new valuation of the story of papal sovereignty before the days of the Council of Trent. The old method, the writer says, of telling the story of the propagation of the Faith and the vicissitudes of Christianity, instructed and edified readers. But the present-day needs to turn more and more towards apologetics. Catholics must establish their faith on reason and by discussion. Rationalists and indifferentists are loyally seeking certitude in an unshakable criterium, in an infallible authority. The new historical method will satisfy their demands. By giving the predominant place to the history of doctrine and by grouping the facts of narrative history around it, this demonstrative synthesis presents a vivid picture of the true nature of the Church. The new history shows how Catholic doctrine and Catholic discipline have developed in the course of time, and how the Church finally reached her position of a monarchy, tempered by definite traditions which have taken deep root during centuries. This new method requires another element of transformation and progress, a new spirit and almost a re-education of the historian. He must sacrifice certain prejudices which

compromise his impartiality and rid himself of the rationalistic tendency to which even ecclesiastical writers are not immune. If this method and this new spirit remain closely united, the first will correct more than one failing of the historian; it will rectify controvertible views and erroneous judgments.

Our distinguished *confrère* the Very Rev. Henry Hyvernat, S.T.D., Litt.D., Professor of Semitic Languages and Literatures at the Catholic University, has returned to resume his work as a member of the faculty, after spending eight months in Europe working on the famous Morgan Library Coptic manuscripts, the publication and translation of which he is directing.

Dr. Hyvernat divided his work between Paris and Rome, where the manuscripts are deposited in the Vatican Library, which has lent every assistance in the monumental task of giving to the learned world the valuable scientific data the parchments contain. In the course of his stay in the Eternal City, he had an audience with the Holy Father at which the manuscripts and the work on them were discussed. Before his elevation to the Papacy, Pope Pius was an eager student of manuscripts, and he has taken a special interest in the work Dr. Hyvernat is performing.

Dr. Hyvernat is well satisfied with the progress of his task, in particular with the Catalogue Raisonne of the collection, on which much of his time in Europe was spent. He expects to return to do further work on the manuscripts in the summer.

The Morgan Library Coptic parchments were discovered in Upper Egypt about fourteen years ago, and their scientific value was revealed by Dr. Hyvernat, who made a preliminary study of them for the elder Mr. Morgan, who had acquired them. Dr. Hyvernat, one of the most learned Orientalists now living, was given the task of arranging for their publication and translation. Of the period between 823 and 914 A. D., the parchments contain parts of the Sacred Scriptures and have a great value for Biblical research.

The Roman correspondent of the London *Observer* gives an interesting account of the material changes contemplated for the famous Gregorian University. A new site has been selected, entered from the Piazza Pilotta, near the Biblical Institute and the Oriental Institute, which are also directed and staffed by members of the Society of Jesus. The buildings, now in course of erection, were designed by the well known Roman architect, Sig. Giulio Barluzzi, and "will follow the lines of the great Roman palaces." Ample provision will be made for libraries, physical, chemical, and psychological laboratories, for astronomical and meteorological observatories, and for an *Aula Maxima* with a seating capacity of 2,000. "With the completion of these grand designs," writes the *Observer* correspondent, "the Gregorian will become in material equipment what it now is in *status*—the foremost ecclesiastical university." The Gregorian University takes its name from Pope Gregory XIII who munificently endowed it in 1582. The

great building erected by that Pontiff was confiscated in 1870, and is now in the possession of the Italian Government. Among its famous professors were Blessed Robert Bellarmine, Suarez, De Lugo, Toletus, a Lapide, Pallavicini, Kircher, Boscovich, Perrone, Franzelin, Secchi, Mazzella, and in our own day, Cardinals Billot and Ehrle. Eleven Popes, including Leo XIII and the present Holy Father, have been students at the Gregorian, together with a glorious band of *Beati* and Saints, among them St. Aloysius and St. Berchmans.

The celebration of the fiftieth anniversary of the Society of Christian Archaeology held lately in Rome called together a large number of distinguished Catholic scientists for discussion of important problems.

Archaeological science had its greatest master in Giovanna Battista de Rossi. It was he who founded the Bulletin of Sacred Archaeology and started the custom of the holding of dissertation periods in the Pontifical Institute of Archaeology.

Fr. Louis Bruzza of the Order of Barnabites, an able archaeologist, took the most active part in locating a center for the work. Twice a week the committee met in the Barnabite convent for discussions and deliberations. The inauguration of the work was formally made on Sunday, December 12, 1875. De Rossi, besides being well versed in his science, was an able orator and because of his great powers he awoke in the minds of many young men of Rome the desire to know more about this important subject.

Fr. Bruzza, the first President of the Society, died in 1883, and de Rossi succeeded him to this important office. The learned Abbot of Grottaferrata, Fr. Giuseppe Luzi, Vice-Librarian of the Holy See, was named Vice-President.

The Conference grew rapidly, finally merging into the Society of to-day.

Pope Leo XIII took deep interest in the work done by the little band, realizing the immense utility it brought to the Church. The first volume of the Researches of the Conferences of Christian Archaeology was published in 1888. It covered the period from 1875-1887, and was offered to Pope Leo as a gift on the occasion of his glorious priestly jubilee.

With the years, the activities of this learned body have not grown less. On the contrary they have expanded under succeeding Roman Pontiffs. The present Holy Father, Pius XI, holds it very dear to his heart, and on several occasions has testified publicly to his esteem of the members and his appreciation of their glorious work.

The recent recurrence of the anniversary of the death of Bishop Challoner was the occasion of many tributes to the memory of the great Prelate. The affection and respect of those who knew him gave him this popular tribute, as centuries before it had been given in the same way to St. Bede. If men's claims to an honored memory were measured by the highest of standards—that of the work they attempted and accomplished for the greater glory of God—Richard Challoner would be remembered as the greatest Englishman of the eighteenth century. Assuredly no Eng-

lishman of his time did more valuable service to England and the English speaking peoples says a special writer in the *Catholic Times.*

His long life of 90 years belongs to a trying time in the story of the Catholic Church, and a time of peculiar difficulty for the remnant of the faithful in England itself. His biographer, Cannon Burton, has well described it as a "dark and depressing epoch." Catholics in England were insignificant in numbers. Though the days of active persecution had gone, they were oppressed by endless disabilities. It was a time when the religious life of England was at a low ebb, and the little groups of Catholics scattered here and there in the country, or living within reach of the few "Mass houses" and obscure chapels in the cities and large towns, were themselves, as Faber once put it, "chilled by living among icebergs."

It was under these conditions that he labored with unfailing courage, ministering to and holding together the little remnant of the Catholic people, providing them with a new popular literature of instruction and devotion, giving them the records of the heroic days of martyrdom as an inspiration and example, and laying solid foundations for a better future.

In his last years, when the Scottish prelate, Bishop Hay, spoke one day to him of the Church's recent losses and growing difficulties, Challoner was silent for a few moments and then said: "But there will be a new people." Bishop Hay told of this as "a prediction of what would take place in a few years," and felt that some light on the future had inspired the words he heard. And the prediction was verified. There were men then living who survived to see the coming of the "Second Spring."

A rare portolan atlas has recently found its way to America and is now in the possession of the Boston Public Library. It is about the size of an ordinary school-book atlas, 18¼ x 11¾ inches, and contains six maps on vellum, bound in morocco. The outline of the sea coast is very carefully done on all maps and a considerable number of names, a common attribute of the portolans, is inscribed along the coasts. No relief features appear. But a view of the city of Marseilles which appears on the map of the Mediterranean is unusual and important as a means of identification of the cartographer. At the beginning is the coat of arms of one of the Dukes of Savoy. One chart shows Panama and the whole of South America except the extreme western part; another gives the coast of Brazil; the third shows the Caribbean coast; the fourth the northern half of eastern North America, and the fifth gives all the African coast, which was not known in early medieval times, from Guinea around the Cape of Good Hope to Madagascar. The remaining map is of the Mediterranean and was referred to above. On this map also appears the name of "Augustin Roussin m'a feict dans la ville de Marseille" and an unidentified crest. This is the only clue to the cartographer to be found. So far it has not been ascertained who Augustin Roussin was, or the exact time in which he lived; although his work seems to belong to the latter half of the 16th century. The name of St. Augustine appears on the map of Florida which places the work later than 1565. An interesting feature of the map of

North America is the illustration of the St. Lawrence River with waters flowing into it from the north.

The execution of the charts is the work of a person who knew much of topography but who was not a commercial cartographer. The maps were probably done for a particular navigator, of either a Spanish or northern Italian city, because of the evident effort to give Spanish names to all the plans referred to. The spelling betrays a lack of complete knowledge of Spanish, however, and frequently tends more to Provençal than to any other distinguishable dialect. Because of the very rough wear on the sturdy binding, it is believed that the atlas was actually carried on various trips to sea by some world navigator of the early days of exploration.

The value of the atlas to an American library is due to the maps of the Americas. Most of the portolan maps which have come down to us are of Mediterranean shores. There may be three or four hundred portolan maps altogether in existence. The United States has several of these. Mr. Henry E. Huntington has recently purchased a dozen or more for $30,000 for his private library at San Marino, California. The Newberry Library in Chicago possesses about 21 given by Mr. Edward E. Ayer. Mr. Arthur M. Huntington gave some 32 to the Hispanic Society of America in New York. The Library of Congress and the John Carter Brown Library at Providence have 3 each. (This list as given by Dr. Winship of Harvard in the *Boston Transcript*, Saturday, Jan. 17, 1925). The Boston Public Library now has this one.

The manner in which it came to Boston is interesting. A dealer in London endeavored to ascertain the authorship and enlisted the aid of Mr. Arthur T. Butler of Herald's College, by whom photographs of the unknown crest and of the maps were sent to Dr. Howard M. Buck, a Boston expert on heraldry. It was Dr. Buck who brought the atlas to the attention of the Boston Library officials with the suggestion of its purchase. The photographs of it were sent to various authorities, among them, all of whom advised its purchase, were E. S. Sheldon, professor of Romance Philology, emeritus, of Harvard, Lawrence C. Wroth, librarian of the John Carter Brown Library at Providence, Mr. Karpinski of the University of Michigan, Dr. George Parker Winship, librarian of the Widener Library at Harvard, and Dr. Winthrop Holt Chenery of the Boston Public Library.

At the public exhibition of the atlas in the Fine Arts department of the Library, it was shown together with the detailed photographs of it, accompanied by two other rare possessions of the Library,—a Latin edition of Ptolemy's "Cosmographia" printed at Ulm by Leonardus Holle in 1482 which contains the earliest woodcut map on record, made by Johann Schnitzer of Arnheim,—and a copy of the Latin edition of the first letter of Christopher Columbus to Raphael Sañchez announcing the discovery of America, the letter having been printed at Rome in 1493.

The Cortes Society of New York has issued a volume numbered 3, but which follows, in date of issue, numbers 4 and 5 of their series of

documents on the history of Latin America. Since no tabulation of the separate volumes appears in any one book, it will probably be of interest here. The edition is limited to 250 copies of each volume.

Documents and Narratives Concerning the Discovery and Conquest of Latin America. Published by The Cortes Society, New York.

Number 1. *Narratives of Some Things of New Spain and of the great city of Temestitan Mexico.* Written by The Anonymous Conqueror, a companion of Hernando Cortes. Translated into English and annotated by Marshall H. Saville. 1917. Introduction. Text. Notes.

Number 2. *An account of the Conquest of Peru.* Written by Pedro Sancho, secretary to Pizarro and scrivener to his army. Translated into English and annotated by Philip Ainsworth Means. 1917. Introduction. Text. Notes. Bibliography.

Number 3. *An account of the Conquest of Guatamela in 1524.* By Pedro de Alvarado. Edited by Sedley J. Mackie with a facsimile of the Spanish original, 1525. 1924. Foreword, Marshall H. Saville. Introduction: The Aborigines; Biographical Notes; Bibliographical Notes. Facsimile of the leters of Alvaredo. Translation of the first letter. Translation of the second letter. Appendix. Notes. Bibliography.

Number 4. *Relation of the Discovery and Conquest of the Kingdom of Peru.* By Pedro Pizarro. In 2 vols. Translated into English and annotated by Philip Ainsworth Means. 1921. Vol. 1. Preface (translator's). Introduction. Chronology of the conquest period in the Andean region. Relation. Vol. 2. Relation, continued. Notes. Bibliography.

Number 5. *The Histories of Brazil.* By Pedro de Magalhães. Translated into English for the first time and annotated by John B. Stetson, Jr., with facsimile of Portuguese original, 1576. 1922. 2 vols. Vol. 1. Foreword. Introductory Notes. Life of Magalhães. Bibliographical Notes. Literary Comment, J. D. M. Ford. Description of known copies of the *Historia*, Facsimile of the *Historia*. Notes to volume 1. Vol. 2. Translation of the *Historia*. Licenses to Print. The Poems of Camões. Letter of Dedication. Prologue. Translation of the *Fratado*. Notes to volume 2. Some bibliographical remarks. General index. List of members of The Cortes Society.

M. T. M.

It is significant that the Holy Year should commemorate the sixteenth centenary of the Council of Nicea.

At Nicea, in the north-west of Asia Minor, there met in the summer of A. D. 325 the first Œcumenical Council of the Church. The number of bishops was most probably 318, and with a few exceptions they represented the Eastern part of the Church. In consultation with the Pope

and chief bishops of Christendom, the Emperor convoked the Council, and to facilitate its meeting placed at the bishops' disposal the public conveyances and the Imperial post. The great abiding memorial of this Council is the first part of the Creed recited at Mass, in which the Godhead of Christ and His Incarnation is defined with exact precision and in superb majesty of phrase. Hosius, Bishop of Cordova, supported by Victor and Vincentius, presided, and represented the Pope. Empire and Emperors have gone, Constantinople and the East are largely in the hands of infidels and schismatics, but from the Eternal City of Rome the Vicar of Christ still reigns over the Universal Church in realms and continents undreamed of by the Nicene Fathers but preserving inviolate the same Faith which was theirs.

Two recent pamphlets of the series *Etudes Religieuses* published shortly after the encyclical of Pope Pius XI *Studiorum Ducem* deserve to be widely circulated. They are *Thomisme et Education*, by the Rev. Peter M. Boullay, published in August and September 1923. Both pamphlets, according to the author's own statement are a contribution to the history of the Order of St. Dominic, and as such furnish a complete, though necessarily brief, sketch of the ideals which have consistently governed the Order in its work in the educational field for the past seven centuries. The first pamphlet opens with a chapter on the ideals of education and the ideal educator in general. This is followed by a chapter on St. Dominic as an educator, an element in the Saint's character too often overlooked. The final chapter treats of the scholastic problems of the thirteenth century, the crying need of the times for instruction, and the upbuilding of the intellect to offset the ravages caused among the faithful by the breakdown of the then prevalent system of education, with its insistence on the training of the will to the detriment of intellectual training. It was St. Dominic's transformation of the old ideals into those so thoroughly carried out by his Order that won for the Order of Friars Preachers the title "Order of Truth."

The second pamphlet discusses the upheaval caused in educational circles by the Renaissance, and the resistance offered to the Humanistic movement in the educational field by the Dominicans, especially by Blessed John Dominic of Florence, Cardinal of St. Sixtus. Then follows a chapter on the Order of Preachers and education in the sixteenth, seventeenth, and eighteenth centuries, when the Order clung tenaciously to the educational principles of St. Dominic and St. Thomas, in the face of the Protestant heresies.

T. E.

Two volumes recently published are *Chronicles of the Eighteenth Century* Founded on the Correspondence of Sir Thomas Lyttelton and his Family, by Maud Wyndham. London. 1924. Hodden and Stoughton Limited. They are based mainly on family manuscripts at Hagley, England, together with excerpts from the well-known memoirs and letters of

the time. The purpose of their publication is to give a complete picture of life in one family of the ruling class in 18th century England, one of the landed gentry, and by using this as a typical example, to convey to the reader an idea of life in England at that time. The volumes are well documented, are illustrated, and indexed.

M. T. M.

A memorial tablet was unveiled by representatives of the Royal Academy of Science of Norway at the tomb of Pope Adrian IV in the crypt of the Vatican Basilica on February 6. Pope Adrian IV, who had been an English Cardinal, was the Papal Legate who established the Catholic Hierarchy in Norway prior to his elevation to the Papal Throne.

The King and the Norwegian Government were officially represented at the ceremony by the Count Christoforo de Paus, Papal Chamberlain, a native of Norway. The presentation committee was headed by M. Dahl, the Norwegian Consul at Rome.

Addresses were delivered by the Count de Paus, in the name of the Norwegian Government; by M. Dahl, representing the Royal Academy; and by Cardinal Merry del Val, who expressed appreciation for the testimonial, which illustrates the grateful memories entertained by the Norwegians for the Roman Church. Cardinals Granito, Van Rossum and Gasquet; the Ministers of Norway, Sweden and Denmark, and many illustrious personages were present.

Before the unveiling of the tablet the Pope received the Presentation Committee, which presented His Holiness with a parchment record recounting the works of Adrian IV for the benefit of Norway.

The Catholic University of America has received from the estate of Mr. Richard E. Queen of San Francisco a copy of the Vatican Edition of the *Catholic Encyclopedia*.

This edition was limited to twenty-six copies, alphabetically numbered. The fifteen volumes of each set are bound in full vellum, richly ornamented, and finely tooled in gold leaf. The edition abounds in Goupil colored plates and photogravures.

The title page on each volume in each set has the autograph of Pius X, as a unique mark of his appreciation and approval of the *Catholic Encyclopedia*. A special copy was prepared for Pius X, and in it were printed the names of all subscribers to the Vatican Edition.

These fifteen volumes are probably the richest and most expensive work ever printed in the United States. Their binding ranks among the most beautiful specimens of that art. The remaining sets of this great work grow daily in value, and at some future time will command a fabulous price from art collectors. This work has been placed in the University Museum, where it is accessible to visitors.

President Emeritus Franklin Thwing, of Western Reserve University, discusses the "John Simon Guggenheim Memorial Foundation Fellowships"

in the New York *Times* of March 1, and contrasts the terms of this trust with the "Rhodes Scholarships" and states:

The contrast touches upon one of the chief, if not the chief, weakness of the whole Rhodes Foundation. This weakness lies in the conditions of choice, and in the consequent and comparative failure of not a few scholars who have accepted the Rhodes bounty. The conditions of selection concern men of about the age of 22 years. The conditions belong to an election made on a geographical basis. The conditions relate to evidences intellectual, and also evidences that are not primarily intellectual. The result has already proved to be that too large a proportion of the Rhodes scholars fall below the scholarly standards of Oxford, which it was supposed they would maintain.

Of course, not a few of these men have won honors, honors of the first class, in the Oxford schools, yet not many. They have even taken prizes, as in poetry competitions. But their names are far more numerous in the second class of honors. In the opinion of the Rhodes Scholars and of Oxford men who are not Rhodes scholars, the failures of Rhodes men have been too general. But these failures, in view of the method of selection of candidates, have been declared to be inevitable.

In contrast with the specific terms of Mr. Rhodes's Trust, the breadth of the Guggenheim Foundation is impressive.

The candidates are not required, so far as can be judged from announcements already made, to study in any particular place. Their research may be pursued, or their education continued, in any part of the world. In the benefits of the foundation women as well as men are included. Marriage is no bar. There is no direct or indirect intimation of race or creed or color having value as evidence in the making of selections. The amount of money available is considerably greater for each scholar than is appropriated to the Rhodes men even with the recently made increase in the annual payments. No conditions could be more generous than those intimated in the formal constituting instrument.

The Bodleian Library is to have an artistic and permanent memorial of its association with the present Sovereign Pontiff. Mr. Philip Laszlo, we learn, has presented to the famous library his portrait of Pius XI, painted last year, showing His Holiness seated in his robes of state. The Pope is the most illustrious of those now living who have used the Bodleian, and Oxford University sent him a message of congratulation three years ago, on his election to the Papacy.

The American Antiquarian Society of Worcester, Mass., was established in October, 1812, "for collecting and preserving materials for the study of American history and antiquities."

The library of the Society is one of the great reference libraries of the country for students of American history. It contained in 1924, 152,226 volumes, 234,832 pamphlets, 100,000 manuscripts and many thousands of

maps, broadsides and engravings. Its chief specialities, in many of which it ranks first, are as follows:

American Newspapers, 12,350 volumes.
American Imprints previous to 1820, 40,000 titles.
Spanish Americana and West Indies, 11,000 titles.
American Periodicals, 16,350 volumes.
American Local History, 11,000 volumes.
American Genealogies, 4,500 volumes.
American School Books, 12,500 volumes.
Civil War and Slavery, 3,900 titles.
U. S. Government Publications, 19,000 volumes.
American Almanacs, 10,500 issues.
American Directories, 5,200 volumes.
American Maps, 16,000.
American Bookplates, 25,000.
Library of the Mathers, 950 volumes
American College Reports, 27,000 issues.
American Printing and Journalism, 4,000 titles.

The Publications of the Society comprise two series—the Transactions and the Proceedings. The Transactions, at first also known as the *Archaeologia Americana*, consist of volumes 1 to 12, published from 1820 to 1911, and with the exception of volume 2, which is out of print, are sold by the Society at $4.00 each.

The Proceedings from 1812 to 1849, which were issued occasionally and are mostly out of print, were reprinted in one volume, in 1912, and are for sale at $4.00. From 1849 to 1880, the Proceedings were issued semi-annually and are for sale unless out of print at $1.00 each. In 1880, a "new series" of Proceedings was begun, with volume numbering, which are for sale at $1.50 per issue, or $4.00 per bound volume.

Membership in the Society is purely honorary, with two hundred members resident in the United States, and at present thirty-three foreign members. Members are chosen by the Council of the Society for prominence in collecting or historical research.

The Society, which derives its support from gifts and bequests, is now seeking an endowment fund of $500,000 to enable it to continue its admirable work.

The movement having as its object the Federation of Catholic universities throughout the world, was started in Rome during February with the approval of the Pope. Rt. Rev. Thomas J. Shahan, rector of the Catholic University of America, was present at the meeting, where the project originated, and gave it his endorsement.

The occasion, chosen for initiating the movement, was the arrival here of the pilgrimage from the Catholic University of the Sacred Heart in Milan, an institution in which the Pope, who was formerly Archbishop of

Milan, is greatly interested. The university pilgrimage held a meeting in the Basilica of St. Paul, attended by Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities. At this meeting the project of the Federation of all Catholic universities was broached, and it was announced that the plan has the approval of the Holy See.

The new Museum of St. Peter's has been opened with elaborate ceremony. This museum contains many precious monuments of art connected with the history of the Vatican Basilica. The collection includes a sketch by Michael Angelo of the Dome of St. Peter's, plans for a monument to Pope Sixtus IV, sketches by Bernini and Canova, and many plaster models and paintings intimately linked with the various epochs of art through which the Basilica has passed. Addresses were delivered by Commendatore Nogara and Cardinal Merry del Val, Archpriest of St. Peter's. Those present included Cardinals Vannutelli, Sbaretti, Ehrle, and Galli; and members of the Vatican chapter. The new museum has attracted widespread favorable comment from all sections of the press.

The new addition will add increased interest to the visits of pilgrims to the World's greatest Cathedral. Already the wonders of St. Peter's have attracted thither myriads who have read of the treasures of art and science housed at the Vatican.

During long centuries the best that human genius and religious fervor could produce have been the heritage of this great Basilica. One need but visualize the grandeur of the basilica to realize the truly noble conceptions architecturally and artistically that were translated into actualities.

It is this artistic taste and delicate perception of the beautiful that have made Italy and the Italian people known as lovers of art and science. One need not travel outside Rome to see groups of peasant folk standing for hours in admiration of some famed masterpiece.

The new museum will add greatly to the treasures to be witnessed during the Jubilee Year.

The Birmingham *Daily Mail* of recent issue has a long and well-informed article on the recent growth and present position of the Holy See in international affairs. The writer clearly realizes what prejudice has long prevented the general public from acknowledging, namely, that the Papacy is an institution which, quite apart from its purely religious significance, is able to exert a profound influence for the peace and welfare of society at large. He writes: "The Papacy as an international force is of interest to people of every nation and every creed, and it is as a contribution to the understanding of this aspect that the present article is written. ....The Vatican's influence has undoubtedly been strengthened since the war, though the conflict seemed to menace the interests of the Papacy."

M. Vladimar Poliakoff, in *Impressions of Rome*, has well brought out a fundamental difference between the diplomacy of Rome and that of States.

"Time at the Vatican is not measured according to our accepted standards. We think in days and weeks usually, in months sometimes, in years occasionally. The Vatican thinks in centuries ordinarily, in generations often, in years only under the pressure of unusual circumstances, in shorter periods never. The Cardinal at the head of the Vatican's Foreign Office is a very old man who has been connected with political affairs for 30 years, and he continues to look ahead into the centuries. He is the only statesman in Europe who can and who does calmly discuss the possibility of Russian Bolshevism enduring, in some form or other, for 50 years yet. What are 50 years to the Vatican? We cannot imagine any other European statesman, anxious for the success of his butterfly career, talking in this cool fashion about Moscow."

The *Review of Reviews* (March) says: Mr. Albert A. Hopkins, the versatile associate editor of the *Scientific American*, invites our attention to this startling fact that the immigration laws of the United States repudiate the doctrine that all men are born equal. He points out that "the whole basis of our present immigration policy, as well as of all policies recently proposed, is discrimination between prospective immigrants on the ground of race." Our lawmakers take it for granted that some races of men are superior to others. Even between the sub-groups of the white race, as the quota provisions of the immigration law make evident, we are trying to discourage the entry of the dark whites of southern Europe and favoring the entry of the so-called "Nordics," or blonde-whites of the North. Is there any scientific justification for such discrimination?

The author considers the problem in the light of evidence supplied by the essentially modern science of human paleontology. Three facts, he says, seem to be established concerning the present-day races of mankind; all of them inconsistent with the assumptions implied in our immigration policy:

The first is that there is no such thing in the modern world as a pure-bred race: The "pure Nordic" idea is a myth.

The second is that not one scrap of real evidence exists to prove that anyone race is potentially abler or more honest or more intelligent than any other race. The "white man's burden" may be laid down any time with a clear conscience and with no fear that we are deserting our duty to the world.

The third is that racial mixture—even to what we would shrink from as extremes—seems much more likely to be beneficial to civilization than the reverse.

The recent celebration commemorating the fiftieth anniversary of the death of Charles Kingsley recalls his controversy with Cardinal Newman, that led up to the publication of Cardinal Newman's *Apologia Pro Vita Sua*. Were it not for Kingsley's unwarranted attack upon Cardnial Newman's sincerity, the world of literature to-day would be without a classic

that ranks second only to St. Augustine's *Confessions* as a spiritual biography.

It is largely due to Cardinal Newman's masterpiece that Kingsley is remembered to-day. He lives and will live forever, like a fly in amber, embedded in the resounding pages of the *Apologia*. "He was a good man," [says a writer in the *Month*], "full of humanitarian impulses and natural virtues, honest in his measure, save when his Protestant prejudices were touched, when he exhibited in a very marked degree the characteristic which, on Cardinal Newman's supposed authority, he ascribed to the "Roman" clergy. His books are dead, except perhaps that charming allegory, *The Water Babies*.

BOOK REVIEWS

A Dictionary of Secret and other Societies. Compiled by Arthur Preuss, Editor of the Fortnightly Review, St. Louis, Mo., and London: B. Herder Book Co., 1924. Pp. xi + 543.

Mr. Preuss has rendered conspicuous service to the Church and to Catholic literature in its broadest connotation. Learned, keen, versatile, critical at times, possibly superlatively so, he has been a pillar of strength to cleric and layman. One may not always agree with the opinions and conclusions of the indefatigable publicist, but this notwithstanding his encyclopedic knowledge is always helpful in the elucidation of the multitudinous *quaestiones vexatae* which are routed to the editorial department of a widely-known periodical.

But Mr. Preuss has other and more enduring claims to distinction. He has edited, written and compiled works that will endure, not the least important of which is the encyclopedic work which affords us such abundant information regarding secret and other organizations existing in the United States. This volume was compiled at the request of the publishers for the information of Catholics, especially the clergy who long have desired a reliable work of reference on the subject of secret and other societies into which Catholics are liable to be drawn.

As an assurance of its accuracy the author gives what is practically a *catalogue raisonné*, by way of Introduction. Then follows the list of organizations alphabetically arranged running the entire gamut from the "Acacia Fraternity" to the "Ancient Order of Zuzimites." The industry and effort needed to acquire the details of the formidable array of organizations must have been tremendous. In many instances several pages are devoted to the history of an organization, such as the American Federation of Labor and the Ku Klux Clan, while such fraternities as "The Sublime Order of Goats" carry three or four lines. The volume covers nearly two thousand titles and in every instance the statements regarding the societies are buttressed with documentary evidence.

From every viewpoint this work is commendable. It is invaluable as an official record of the various secret organizations.

Priests will find it a veritable treasury in their parochial work, as they will be able to warn parishioners or others who consult them regarding the status and tendencies of societies which to the uninitiated seem perfectly harmless though positively dangerous because veiled under symbolic formulae.

Students will be aided materially in their investigations, as the work supplies first-hand information on matters which necessarily lie within the conspectus of the average educational programme. The writer has made frequent use of it in this connection, and recommends it unhesitatingly to teachers whose time is limited as it furnishes, thanks to a most comprehensive index, data on many subjects with which they have frequently to deal. As far as we know there is no other work which so eminently meets the need for a reliable reference work on the subject of secret and other societies into which Catholics are liable to be drawn.

Memories of Hawthorne. By Rose Hawthorne Lathrop (Mother Alphonsa). Boston: Houghton Mifflin Co. 1923. Pp. xxiii + 482.

This work, of Hawthorne's youngest daughter, comes to us with the commendation—reprinted by request—on its initial pages. For more than twenty-five years these written records have enriched our literature of letters, and now, with a new purpose—that the proceeds from the sale may be used to aid in the support of the cancerous poor of New York City—they are having a rebirth. "Pitying love of human nature," was the keynote back of Hawthorne's greatest works. It is fitting then, that his name should be associated with the charitable efforts in behalf of diseased poverty. This appeal, added to the charm that centers around the name of America's foremost novelist, assures the volume a hearty welcome.

Dating from 1820 to 1871, these letters of Sophia Hawthorne constitute a nearly uninterrupted narrative of quiet but beautiful family relations. No part of the work is without a value, literary, as well as human, for Mrs. Hawthorne had an unusual gift of expression. In addition to their private interest, they give us an insight into the society of their time. Nearly all the names which gave New England literary fame, during the nine-

teenth century, move as human beings and intimate friends through these pages. England's men of letters likewise greet us under the chapter captions "English Days" and "Italian Days." Literary portraiture is a special feature of this volume. In the words of Maurice Francis Egan, "each page is a vivid pastel, or a delicate miniature of various phases of life." A Browning, "glowing with cordiality," a Tennyson, "handsome and careless looking," a Webster, as "a lion" defending the Constitution, a Lincoln, showing the power of the hour—pass our review, with scores of others, in just such touches as make portraits live. A strong attraction for things Catholic is in evidence. After a visit to an English church we read:

> I think that the English Church is the merest petrifaction now. It has not the fervor and unction of the Roman Catholic even (that is dead enough and will be dead soon).....How natural that some strong souls with warm hearts and the fire of genius in them, should go back to Romanism from its icy presence! (P. 251).

It is gratifying to know that this excellent volume of "rich and human reading" has already a place on our library shelves. We recommend that the teacher of English add it to the list of "prescribed readings." For the student will with profit discover that "only the shadow of Hawthorne is found in his productions." The more than half is found here.

SISTER ANGELA, C.D.P.,
San Antonio, Texas.

Labor Disputes and the Presidents of the United States. By Edward Berman, Ph.D. Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University, Vol. CXI, No. 2. New York: Columbia University, 1924. Pp. 284.

An invaluable service has been rendered to the cause of social justice and eventually to that of industrial peace by Dr. Berman in a recent noteworthy study entitled "Labor Disputes and the Presidents of the United States" In a systematic, scholarly, yet non-technical account of pertinent facts culled from a mass of

official documents bearing on the presidential activities in labor disputes, from that of Cleveland during the Pullman strike in 1894 to the intervention of Harding in the railway strike of 1922, the author presents a calm, impartial, judicious evaluation of the lessons to be gained from thirty years experience of Federal interference in labor disputes.

The evidence presented can hardly fail but impress the reader with a conviction of the inefficiency of our National Government as an agency for the adjustment or repression of industrial strife where national issues are involved. The assumption of a partial attitude against striking employees, too hasty action based upon untrustworthy and insufficient information, attempts to apply improper remedies, neglect to make use of the methods provided by law, and occasionally a resort to unfair methods must necessarily fail to secure either lasting peace in industry or the approval of the general public which must eventually bear the costs entailed by such presidential interferences. Especially must this be so when the Government has, as documents show, resigned a considerable measure of its authority into the hands of large corporations "for their unrestricted and arbitrary use in defeating strikers." With a realization of the fact that "expediency has commonly determined the nature of the President's activity" and that "the principal purpose has been to end the strike, regardless of fairness," sanctioning "coercion with apparently little concern for justice as in the 1919 and 1922 injunctions," it is not surprising that there has developed an ever growing popular reaction against active direct Federal interference in industrial strife coupled with a strong conviction that "those activities which may be classed under the head of friendly intervention and publicity are generally to be preferred from the viewpoint of justice, efficacy, and public welfare, to those classed under the head of coercion."

No statesman or student of labor problems can well afford to ignore the mine of valuable information made available by Dr. Berman on a most important phase of the industrial question. Especially is this true in these days when the tendency towards Federal interference and regulation is rife. State officials and above all the head executives of a nation should not be slow to profit by the mistakes of predecessors in office. The careful,

painstaking research made into Governmental documents and other records has convinced the author, and let us trust will convince our Federal authorities, of the futility of employing militaristic methods as an efficient solvent of our nation's industrial problems. Past experience most emphatically shows "the necessity for investigation by some impartial tribunal before the President orders troops to the scene of a strike." The publication of the results of such impartial investigation would go a long way to render unnecessary the employment of Federal troops in the adjustment of our nation's industrial problems.

D. A. MACLEAN.

Documents Relating to New Netherland, 1624-1626. In the Henry E. Huntington Library. Translated and edited by A. J. F. Van Laer. San Marino, California. The Henry E. Huntington Library and Art Gallery, 1924. Americana: folio series 1.

The Van Rappard Documents are the most important manuscripts that have come to light in recent years concerning New Netherland. They supplement the discoveries of John Romeyn Broadhead who searched the archives of Europe in 1846 for material on the history of New York State. The name by which they have become known is derived from the catalogue of an auction sale held at Amsterdam in 1910 by Frederick Muller and Co. In the catalogue were listed this series of documents, of the Dutch East and West India Companies, offered for sale by Chevalier Van Rappard. The first six were distinguished from the others under the designation "Documents sur la Nouvelle Néerlande 1624-1626." Eventually these six pages came into the hands of Mr. Henry E. Huntington, the present owner, who is having them published. They are as follows:

Document A: Provisional Regulations for the Colonists, adopted by the Assembly of the Nineteen of the West India Company, March 28, 1624.

Document B: Letter from Jan van Ryen to the Directors of the Zeeland Chamber of the West India Company, Fort Nassau, Wiapoo, April 25, 1625 [1627?]

Document C: Instructions for Willem Verhulst, Director of New Netherland [January 1625].

Document D: Further Instructions for Director Willem Verhulst and the Council of New Netherland, April 22, 1625.

Document E: Special Instructions for the Engineer and Surveyor Cryn Fredericksz and for the Director and Council regarding the building of the fort and the houses, April 22, 1625.

Document F: Letter from Isaack de Rasière to the Directors of the Amsterdam Chamber of the West India Company, Fort Amsterdam on Manhattan Island, September 23, 1626.

The exact reproduction of the documents is given by a very careful graphic process described in detail in the Preparatory Note by George Watson Cole, Librarian. The transcripts were made by Dr. Lodemyk Bendikson, a member of the Library Staff. The editor, Mr. A. J. F. Van Laer, architect of the University of the State of New York, did the translations. He also wrote the introductory chapter on "The Documents and Their Historical Value," which is done in a very scholarly manner.

An important point illustrating the particular values of the first document as it is in this copy is brought out by Mr. Van Laer. He states that another copy of "the provisional conditions upon which the respective colonists have been engaged in the service of the West India Company" appears in the Resolution Book of the Assembly of the XIX, 1623-24, but that the Resolution Book copy lacks a note which is on this copy: "The foregoing articles having been read to the colonists going over in the Ship Nieu Nederland they took the oath of allegiance this 30th day of March anno 1624." This note definitely connects the articles with the sailing of the ship which is generally held to have brought the first colonists to New York.

Mr. Van Laer disposes of another point from the sixth document. After going thoroughly into the whole question of the date of arrival of the first colony and the particulars regarding the first permanent settlement on Manhattan Island, he says that Peter Minuit, who had been previously credited with the Director Generalship of Manhattan Island can no longer be so credited, since he arrived, according to De Rasière, in a minor capacity before May 4, 1626, the date usually ascribed to his coming. The fact that he did arrive previous to that date and in a position less than that of director general, definitely deprives that date,

formerly considered important in the purchase and first settlement on Manhattan, of its significance.

That the West India Company, which was chartered June 3, 1621, for 24 years, ostensibly for trade, had for its real purpose the weakening of the power of Spain, capturing her ships and by attacking her colonies, diverting war from the territory of the Netherlands, is clearly brought out. All of this merely serves as additional proof, if any more be needed, that the feuds of the old world were brought directly into the new. The colonists in the various circumstances under which they came, were naturally more or less conscious of the various continental feuds and must be scrutinized therefore against their background, which is European history. The records of the Dutch themselves are the authority for the statement that there was exploration of the so-called Hudson River previous to the coming of Henrik Hudson, the explorer who has for so long been believed the first explorer in many American schools. Adrian Jorissen Thienpont, a man of importance in the Dutch West Company affairs is quoted (p. xiii) as declaring before the board of the Chamber that they had "in the rio de Montagne (Hudson River) some goods, two sloops, and people." "Rio de Montagne" could not be taken by students even less advanced than expert philologists, to be anything but a Spanish name, showing that the Spanish explorers not only explored the Hudson River but that the Dutch were aware of their so doing. The Dutch purpose was clearly to destroy the accomplishments and reputation of the Spanish. The fact that their purpose was not accompanied by greater display in the way of religious persecution cannot be attributed so much to lack of purpose even though the Government advised against persecution while leaving much to the discretion of the commander, as to the reluctance of the colonists, so far from home and so much more interested in making a living for themselves, to try harder to destroy their fellowmen. But their ideas can be entirely understood by remembering their admiration for and loyalty to the house of Orange and what that stood for, and their dislike, almost hatred, of Spanish rule in the Netherlands.

These New York Dutch are to be credited, however, with some regard for the Indian natives, which was lacking in their

Pilgrim neighbors, from Leyden and beyond; for even while they cheated the Indians out of their rich possessions for little return, they did wish to give them some idea of the one God, a virtue not so often manifest in New England. The following quotations from these published documents will illustrate the Dutch idea:

Document A: Provisional regulations, p. 2. "They [the colonists] shall within their territory practice no other form of divine worship than that of the Reformed religion as at present practiced here in this country and thus by their Christian life and conduct seek to draw the Indians and other blind people to the knowledge of God and His Word, without, however, persecuting anyone on account of his faith, but leaving to everyone the freedom of his conscience. But if anyone among them or within their jurisdiction should wantonly revile or blaspheme the name of God or of our Saviour Jesus Christ he shall according to the circumstances be punished by the Commander and his Council."

Document C: Instructions for Willem Verhulst, p. 2. "First, he shall take care that divine service be held at the proper times both on board ship and on land, enable the comforter of the sick, Sebastiaen Janssz Crol, to perform his duties in conformity with the authorization and instructions given him by the Consistory, maintain him in proper respect, and see that the community there is properly served by him in the ministration of holy baptism, in reading sermons, [offering] prayers, and in visiting the sick, and that the Indians be instructed in the Christian religion out of God's Holy Word. He shall also prevent all idolatry, in order that the name of God and of our Lord and Saviour Jesus Christ be not blasphemed therein by anyone and the Lord's Supper be not violated, but that by example of godliness and outward discipline on the part of the Christians, the heathen may the sooner be brought to a knowledge of the same."

No better illustration could be had of the value of documents as original sources in the understanding of history than is given in this superbly done volume. It is offered as the first of a series of folio volumes of documents of Americana, to be followed later by others from the rich store of Mr. Huntington's collections. The appearance of the projected volumes will be awaited with interest.

M. T. M.

The Clan Macneil. Clann Niall of Scotland. By The Macneil of Barra, Chief of the Clan. With an introduction by The Duke of Argyll, Chief of Clan Campbell. New York: The Caledonian Publishing Co. MCMXXIII. Pp. 227.

Macneil of Barra has gathered together a great amount of information from various sources, but particularly from family history, which has not before been given for publication in its entirety. In publishing this material, as he has, he has presented a book which will be of great interest not only to the various members of the Clan in all parts of the world, but also to everyone who is interested in Scotch, Irish, and Scotch-Irish history and geneaology. The style is sketchy, giving the reader who has some historical foundations of the peoples referred to, a feeling that he has the privilege of glancing through a personal notebook.

The chapters are devoted principally to the descent of the chiefs of the Clan from earliest antiquity to the present day. As we approach our own day we find more authentic proofs of the descent, but when we go back to the early times, we are told to keep in mind that tradition is practically our only source of information. Besides the description of the various chiefs, there are portraits of a few of them and of their wives, together with a plate showing the Macneil coat of arms, one of the clan tartan or plaid, and a view of the castle on the island of Barra. Separate chapters are devoted to various Scotch septs of the Clan, their religious belief, to the Clan Macneil Association of America and to interesting customs and legends of the Clan. Beginning on page 145 there appears a list of the Catholic clergymen who served the island with the result that practically 90 per cent of the clansmen are Catholics, although the chiefs have been Protestants since the time one of them was a ward of a kinsman who was a non-Catholic clergyman. The author feels that the Catholic priests were the only ones who made efforts to serve the people of the islands. The people seemed to be entirely disregarded and neglected during the Reformation by the "reformers" except on one or two occasions when their aid was required against the "Papists." The chiefs complied apparently as a matter of policy but they were always free from religious feuds, accepting a man's religion as part of himself without question. The same

toleration seems to have carried through the colonies of clansmen who emigrated from their homes to Nova Scotia and the neighboring country.

From the time a clansman was killed scaling the heights of Abraham during the siege of Quebec, various Macneils have played important and honorable parts in the history of America.

At the end of the volume is an index and genealogical tables of the chiefs and of the septs.

Perhaps it will not be too presumptuous to add that a bibliographical guide or statement of the historical sources used by Macneil would be a desirable addition in even so intimate a book. The obscurity with which much of this Scotch and Irish history is clothed makes it very difficult for anyone deprived from access to the ancient manuscripts to find trustworthy authorities so that any guidance by one so well versed in this branch of history as is The Macneil would be of great value to those searching for similar matter about some of the neighboring families who intermarried at times with the Macneils and whose destinies in the North of Ireland, in Western Scotland and in the British dominions and America, lie in similar channels.

MIRIAM T. ROONEY MURPHY.

An Introduction to Philosophy By James H. Ryan, of the Faculty of Philosophy in the Catholic University of America. New York: Macmillan Co., 1924. Pp. xvi + 399.

To the Catholic University at Washington students of philosophy are indebted for many valuable auxiliaries. Not to mention the large number of academic Theses each of which is an important contribution to its special department of research, three works stand out as deserving of mention by reason of their particular helpfulness. The first is the *History of Philosophy* by Dr. Turner. This book was and still remains the only treatise in English that furnishes a comprehensive survey, within moderate compass of the historical life of philosophy from its beginnings down to our generation—the only survey that does anything like justice to the *philosophia perennis* while at the same time taking account of the manifold alien systems and phases of reflective thought. Compiled while the author was teaching at the University, the book awaits the revisions and ad-

ditions which the onerous duties of the episcopate alone have prevented him in the meantime from supplying.

A second noteworthy accession to the students' equipment is the recent work on *Dynamic Psychology* by Dr. Verner Moore. In this treatise certain powers and aspects of human personality are discussed which hitherto have received wholly inadequate consideration in the English (and Latin) manuals compiled by our writers. These subjects relate especially to the instructive, affective and motor forces as well as to the abnormal sides of human nature.

The third notable addition to the students' store of supplies is the present *Introduction.* There are, of course, many other books bearing the same title, but as far as they exist in English they are on the one hand "introductions" in the sense of compendia or they are on the other hand compiled by writers who either know nothing or care nothing about the viewpoint, principles or conclusions of what may justly be called Catholic philosophy. The present work while conceived and executed on strictly philosophical lines does not lose sight of the Catholic, that is, the all-inclusive *Weltanschauung.* For this reason it supplies a long felt need. Surveying alike the historical and the actual life of philosophy, the author selects its persistent problems, that is, the outstanding questions which have always haunted and still haunt the reflective mind and clamor for solution. These problems are: 1. that of the One and the Many. Is the totality of experience reducible to a single principle, to two or to a plurality of principles? In other words can the logical intellect be satisfied with some form of monism or does it demand dualism or pluralism? 2. What is the nature of the ultimately real? Is it matter or spirit? Does materialism or spiritualism solve the problem, or must the mind be content with agnosticism? 3. If some sort of dualism be taken to explain man what must be the interrelations between the two constituent principles? Will psycho-physical parallelism, the double-aspect-hypothesis or the interaction-theory answer the question? 4. If there be a mind, a soul, in man is it simply an epi-phenomenon, a stream of consciousness or is it a subsistent entity a super-organic "entelechy"? 5. How explain the nature of organic life? Will mere mechanism suffice or is some kind of vitalism

demanding a vital principle required? 6. Then there is the mystery of intellectual knowledge. Can it be solved by one or other of the various forms of idealism—Kantian, Hegelian for instance—or of realism; or must we take refuge in pragmatism? 7. Or indeed can the mind really get at objective truth at all? Or must it try to quiesce in scepticism, agnosticism, pragmatism? 8. Does man really possess free-will, or is he the tool of fatalism, determinism? 9. Lastly there is the problem of the moral life. Will hedonism, or egoism; utilitarianism or altruism, or the absolute rationalism of Kant, supply a satisfactory motive for righteous living?

These are the salient issues discussed in the book. Each of the problems is clearly stated, and the several solutions analyzed; the one which commends itself on what appears to the author to be based on the firmest grounds being set forth and defended. The whole series of questions is introduced by a general chapter on the meaning, scope and methods of philosophy, and is followed by a final chapter on the interrelations of philosophy, science and religion.

The above outline may suffice to indicate the general character of the book and the various groups of readers whose interests it is best calculated to meet. Such are: 1. those who can give but a short time to philosophy and who desiderate at least some general educational information on the vast subject. 2. College students under professional guidance; 3. Seminarians to whose Latin manuals it will prove a helpful introduction, and a useful summation for subsequent discussion or debate; 4. The educated laity and the clergy who would like to review their former studies without, however, caring to revert to the didactic manuals. The clear straightforward style in which the work is written will make the book especially acceptable to the latter class of readers.

In concluding this brief sketch, it might seem in place to notice a few inaccuracies that occur here and there in the text. On the other hand, however, as these are of secondary importance and have no doubt been already observed by the author with a view to correction in a future edition—which by the way it is to be hoped will be very soon demanded—it would be superfluous to notice them in the present review.

F. P. SIEGFRIED.

Leading Cases on the Constitution of the United States. Cambridge: Harvard Coöperative Society, 1924. Pp. 155.

This handy, low-priced, paper edition of some eighteen important constitutional cases ranging from the Marburg v. Madison case to that of Downes v. Bidwell has been compiled with a valuable twenty page introduction for use in connection with the course in political science and government given to Harvard University under-graduates. The constitution is printed in the appendix. R. J. P.

Working Manual of Original Sources in American Government. By Milton Conover. Baltimore: Johns Hopkins Press, 1924. Pp. 135.

Professor Conover has gathered together the materials of this little volume to illustrate his case method of teaching American Government, which he found of stimulating value and conducive to original thinking and creative work in his classes at Pennsylvania, New York, and Yale Universities. It is intended as a supplement to collegiate text-books and as an antidote to passive attention at lectures and receptive reading of texts on the part of students. The exercises and assignments have been adapted to the congressional set of public documents found in every college or city library that is a complete depository of the National Government and to a number of secondary works on political science which should be available in any good working library.

Organized under chapter headings, the debates on the Constitution, the executive administrative bureau, congress, the electorate, the judiciary, state, city, and local governments, and international affairs, the author submits fifty exercises for original reports, oral or written, under each of the seventeen chapters. For each report, elaborate suggestions and references are given. The system may be more ideal than practical, for the average under-graduate in addition to his text would find a report every two weeks rather burdensome. However, that would depend on the teacher's plan and the character of the class, for fewer exercises might well be given to classes where reading requirements are at present heavy. The class religiously following the manual would become intimately acquainted with the federal

records, records of at least one state, and typical municipal reports in addition to a wide bibliography of titles on the general subject. They would know the chief newspapers and magazines which mould or reflect popular opinion and the scholarly journals in the field of the social sciences.

The author, in a letter accompanying the volume, notes that in the assignments on "historical politics" (p. 91, No. 29) the CATHOLIC HISTORICAL REVIEW had been added on the proofsheets but that the printer had failed to notice the correction, and that this would be remedied in a forthcoming edition. One would like to see added certain works by Doctors Milnar, Ryan, Kerby and Huslein which fall in a general way within the field; and possibly such magazines as *America, The Catholic World, Catholic Charities Review, The Commonweal* might prove valuable as an interpretation of Catholic opinion on social and political conditions, and legislation.

Professor Conover's book should be in the hands of every instructor and advanced student of American government and institutions. R. J. P.

United States Government. By Everett Kimball, Ph.D. Ginn and Company, Boston: 1924. Pp. 785.

Doctor Kimball, of Smith College, has abridged and revised his volumes, *The National Government of the United States* and *State and Municipal Government in the United States* to provide in a single volume a short, comprehensive study of the constitution, organization, politics, and administration of the federal, state, and local governments. Intended for colleges, giving the course in a single semester, it might well be used as the manual for a year-course with copious outside assignments and readings or in junior colleges and advanced academies. It is a good text, readable, well organized, simply written, conservative in tone, and carrying no propaganda of reform. R. J. P.

English Industries of the Middle Ages. By L. F. Salzman, M.A., F.S.A. Oxford: The Clarendon Press, 1923. New and enlarged edition. Pp. 360.

The suggested sub-title, *An Introduction to the Industrial*

History of Mediaeval England, the author humbly regards as indicative of his aim and limitations, though fresh material has broadened the account of various industries as given in the 1913 edition. It is much more than that. Few instructors in industrial history will lead their students beyond the statistics, and technical development of the industries, even though his pages are burdened with ample citations as guide-posts to the manuscript materials of Record Office and British Museum, and to printed sources of varied scope. Every statement is buttressed by a reference, and every mediaeval cut or illustration is identified as to source.

The thirteen chapters, on mining coal, iron, lead, silver and tin, quarrying stone, marble alabaster and chalk, building, metal working, moulding in pottery, tiles, brick and glass, cloth-making, leather-working, fishing, brewing, and control of industry, trace the trade to its entrance into the modern period of its particular development. Agriculture has been excluded, and also wool-raising which has been treated by a number of writers so that the author felt that little more could be added. One gets a splendid view of mediaeval craftsmanship, the remarkable skill of the artisans, and incidentally the fostering aid given to some of these industries by the Church and monasteries, as in building, and working in bronze, bell-metal, and ornamental glass. An ideal study, the author has made interesting a book replete with references, typical, examples, statistics, and facts. He has not been tempted to unduly expand his chapters nor obscure them with an excess of detail from his notebooks of quarried facts. He has wisely selected, and for this his readers will be thankful.

R. J. P.

Agricola. A Study of Agriculture and Rustic Life in the Greco-Roman World from the Point of View of Labor. By W. E. Heitland, M.A., Fellow of St. John's College, Cambridge. Cambridge University Press, 1921. Pp. 492.

Contrary to possible expectations, this is not a biographical study of Gnaeus Julius Agricola, the statesman father-in-law of Tacitus. It is a most thorough and searching study of the economic life of classic civilization, particularly as it effects farm workers or laborers. The author's purpose is to discover the

position held by laborers in Greece and Rome in order to better understand the foundation of their claims to-day. He begins with Homer and takes up the Iliad and the Odyssey, holding them under a microscope, as it were, to find their innermost description of the labor of the world they describe. He does the same with Hesiod and Herodotus, with Zenophon and Thucidides. The tragedians and Aristophanes are examined, too. The lawgivers are sounded to their depths and proper attention is given to Plato and Aristotle.

All the while the search continues for facts in the works these masters have left. Mr. Heitland places them in their proper relations, one to the other, subjects them to the severest criticism as reporters of events of their world, and appraises the value of the result that he finds. On page 149 he gives an abstract of his conclusions upon conditions down to the year 201 B. C. Among other things he finds that the evidence, consisting of fragmentary tradition somewhat distorted and in some respects exaggerated by the influence of moral purpose on later writers, is on the whole consistent and credible; that free citizens were largely occupied in agriculture which was deemed an honourable trade; that the slave was first a domestic helper and after that became naturally a helper in all the labors of the family including agriculture, which service was not at first in any sense degrading; that because of this, manumission resulted in easy assimilation of the former slave as a citizen; but that slavery was from earliest times an integral part of the social and economic system and that it only needed stimulus of prospective economic gain for capitalists to organize it on a crudely industrial basis, without regard to considerations of humanity or the general wellbeing of the state.

He then continues his examination of the documents of Cato and Varro and Sallust, of Cicero, of Vergil and Horace, of the Senecas, the Plinys, Tacitus, Martial and Juvenal, and all the others who could lend even a word or phrase which would aid the understanding of farm labor. Considerations of the evidence of the New Testament writers is included, with a thought on the parable of the Labourers in the Vineyard. The thought is inspired by the exegetical works of Archbishop French, the Protestant archbishop of Dublin, and betrays, consequently, the free-

dom of interpretation common to heretical theologians, although it is at the same time reverential and well-intended.

Among the Christian writers studied are those who come at the close of the distinctly classical period and who are, therefore, the earliest writers of the new era. Lactantius and his description of the Galerian persecution; Apollinaris Sidonius; Sulpicius Severus' life of Saint Martin of Tours; and Salvian's account of the oppression of the poor are the chief citations. The difference between the philosophy of the ancient pagans and that of the Christians in the respect which ought to be given man as a creature could be brought out no more clearly than has been done in this volume. The study of labor in that fundamental and most essential field of agriculture in ancient times gives us a most solid platform upon which to base any constructive work for our present civilization. The conclusions which sum up the results of the study are given on pages 432-459. No student of sociology or economics can afford to overlook this publication. It is a delight to the classicist and the historian alike. To the student of jurisprudence and of philosophy it is a requisite. It has all the greatness of leadership in the best sense of that word, inspiring, as it does, an increased love and practical application of the classics, and at the same time giving impetus to further personal studies in philosophy, broadly understood. William Emerton Heitland, whose first important product came in 1909 in his three volume study of the Roman republic, has given in this late volume a thorough, a scholarly, and a great book.

MIRIAM T. MURPHY.

The Gadsden Treaty. By Paul Neff Garber, Ph.D. Philadelphia: Press of the University of Pennsylvania, 1923. Pp. xii + 222.

This doctoral dissertation on the antecedents, negotiation, ratification and aftermath of the Gadsden Purchase Treaty leaves the reviewer little ground for adverse criticism. It is a straightforward, well-documented account of the short but important period in the history of our relations with Mexico that began with the conclusion of peace in 1848 and ended with the recall of

Gadsden in October, 1856. The fifth chapter, dealing with the ratification of his treaty, may profitably be assigned to classes studying our government in actual operation. Now and then there are useless notes; for example, on pages 109 and 110. Exception may perhaps be taken to the reference to Mexico as a "backward" country (p. 1), and to the minimizing of the importance of the role which the slavocracy played in southwestern expansion. Politicians in Mexico differ from politicians in the United States only in the manner in which they procure their ends, and the latter seems not to have had enough success in thwarting them to call herself "progressive." Close adherence to his theme, the diplomacy which led to the purchase, probably accounts for the omission of some books and papers dealing with American background of the negotiations notably Hodder's contribution, "The Genesis of the Kansas-Nebraska Act" in the *Proceedings of the State Historical Society of Wisconsin*, 1912. Jefferson Davis, Secretary of War in Pierce's cabinet, and his plans appear to be slighted. Finally, is it true that "all elements of the Democratic party and all sections of the country were represented in Pierce's cabinet" (p. 65)? One omission proved fatal to Pierce's policies and Democratic fortunes—Douglas and the Chicago Northwest.

FRANCIS J. TSCHAN.

Tudor Studies presented by the Board of Studies in History in the University of London to Albert Frederick Pollard, being the work of twelve of his colleagues and pupils. Edited by R. W. Seton-Watson. London: Longmans, Green and Co., 1924. Pp. x + 319.

Of the twelve essays that make up this volume three deal with non-English topics. The first of these essays is a well-written biography of Abbot Trithemius, the German humanist, by the editor. The second, which deals with the "Political Conceptions of Luther," shows that the Reformer can be said to have had no ideal of the state. Theoretically he vaguely thought of a theocratic state. "Actually," we may add through expediency, "he acquiesced in the construction of such states and churches as the Lutheran princes chose to build." Expediency seems also to have determined Luther's attitude toward toleration: "What

strikes him is not the injustice of religious persecution, but its futility." He was, moreover, inconsistent. After declaring that faith must be voluntary, and that the use of force to propagate the gospel delights the devil, he urged the public authority to suppress the celebration of Mass as a blasphemy. This gross inconsistency did not escape the Elector of Saxony who sharply told him to practice what he preached. The third essay, on "Bodin and the Genesis of the Doctrine of Sovereignty," by Professor Hearnshaw, falls short of our expectations. The importance of the Huguenot wars in the struggle of Protestantism with Catholicism seems exaggerated. The French Protestants appear as the victims of Medicean Machiavellianism, and the Massacre of Saint Bartholomew's Day is reported without qualifications as having been celebrated in Rome by the entoning of a *Te Deum* and by the striking of a medal.

The remaining essays are on English topics. There is the admirable paper by Miss Skeel on "Wales Under Henry VII," in which the Welsh clergy are noted as having been poor because many livings had passed into the posession of the monasteries and so into the hands of the Crown. Members of the Holy Name Society will be interested in the notice of a synodical sanction of the manner of observing the Feast of the Holy Name in an essay on "Cardinal Morton's Register" by the Reverend Claude Jenkins. Mr. Adair's contribution, "William Thomas: a forgotten clerk of the Privy Council," contains several items of interest. Thomas was a self-seeking politician prominent in the days of Edward VI, who, however, deserves notice for having appreciated the beauties of the English language and for having urged its more effective teaching. His efforts at self-aggrandisement reveal what became of some of the Church property that was taken by Henry VIII and Edward VI. A glimpse, too, is afforded us of the celerity with which payment on letters of credit might be stopped when Thomas early in his career found it necessary to flee England after losing heavily at the gaming table and after stealing money from his master. Two essays, one on the Tudor household, the other on the transformation of London, are of social significance. The suppression of the monastic establishments in the London territory made it possible for a large population to live well within the reach of the Thames.

There is also more about the disposition of ecclesiastical buildings after their secularization. Not a few went the way of the ancient Roman buildings by becoming quarries.

In brief, this collection of essays by their quality happily recognizes the great work which Professor Pollard accomplished in the University of London since 1904.

FRANCIS J. TSCHAN.

American Economic History. By Harold Underwood Faulkner, Ph.D. Harper's Historical Series, edited by Dean Guy Stanton Ford. New York: Harper and Bros., 1924. Pp. 724.

This book is an excellent account and interpretation of the history of the United States from the point of view of the economist. It begins at the very source of the growth of the nation, in the Middle Ages, it records each crisis and its cause, and gives it its place in the development of the whole nation as it is. The care with which each sentence is written can be illustrated by the pages on the exploration and discovery of the new continent.

The author, after discussing the economic needs of the old world and their effect upon exploration says (p. 32), "Recent investigations, however, have tended to discredit the old theory that the Turks, by interfering with the trade routes, spurred on exploration. Professor A. H. Lybyer, in particular, has shown that there was no serious interference in Eastern trade and no rise in prices in Europe as a consequence of the Turkish conquests. He further contends that the motives 'related to religion, crusading, conquest, and adventure probably outweighed the seeking of spices in the minds of the great explorers and their royal supporters.'" Thus does the author cast his lot with the recent scholars like Mary Johnston in the *Chronicles of America* series and others, who have shown Christopher Columbus to be to a pagan land, under the patronage of their Catholic majesties, a true "Christ-bearer" like his patron.

Again the religious motive is brought out on p. 36 in the case of Vasco da Gama and Prince Henry. But he also shows that the religious motive was equally strong to Drake and Hawkins who "scoured the Spanish Main to fight Catholics as well as collect booty," and that Captain John Smith was not alone in feel-

ing that the first object of the Virginia Plantation was "to preach and baptize into the Christian religion.....a number of poore and miserable souls wrapt up unto death in almost invincible ignorance." Other instances of Dr. Faulkner's clear vision of important details in the development of the new nation occur on page 40 where he explains the difference between the Spanish and the English methods in subduing the Indian; on page 42 where the reasons are given why the French did not retain control of the districts they first occupied, and on page 129 where an estimate of the Scotch-Irish contribution is made. The fact that the term "Scotch-Irish" has been challenged in historical usage and that it has been used here in the face of such criticism does not imply that the author had any narrow motive. For certainly there was a distinct difference between the various people who found themselves resident in Ireland in the 17th and 18th centuries. So far no clearer or more generally understood term has been put into general use for those who lived in the north of Ireland and who had interests more in common with the Scotch and English than they had with the rest of Ireland. The point that should not be overlooked is that the Presbyterians who are usually understood to be the Scotch-Irish were not the only people in the North whose interests were distinct from those of the natives of the other parts of Ireland. There was a small minority who retained the Faith under all conditions but they did not on that account find themselves in much closer sympathy with the inhabitants of the rest of Ireland. Their interests were always identical with those of the Scotch and English Catholics, with whom, the Scotch in particular, they intermarried, rather than with the Southern Irish Catholics who had not suffered so devastating a struggle for the ancient Faith as those who lived on the fields of battle.

One slip, common to historians of New York, occurs on page 43, where the customary credit is given Henry Hudson for exploring, in 1609, the river that bears his name. Few American historians have yet become aware of the Spanish maps made by Ribero in 1529 which show that Gomez and Gordillo, the latter a lieutenant of Ayllon, sailed up the coast in 1524 and 1525 and discovered this river which they placed under the patronage of

St. Anthony, since they doubtless found it on his feast, June 13th, and who, as they sailed up past the Palisades, gave it the name of Rio de las Montanas.

A particularly interesting point in the causes of the Revolution has not been overlooked, namely, the Quebec Act. Dr. Guilday has written a most thought-provoking chapter in his *Life and Times of John Carroll*, on the possibility of religious animosity as having been inspired by the Quebec Act, and as having been an additional cause of the Revolution. Dr. Faulkner agrees with Dr. Guilday on page 151 where he says that, "This last act [the Quebec Act] was resented because it extinguished the claims of Virginia, New York, Connecticut, and Massachusetts to these regions and placed them under an autocratic government in which the Roman Catholic Church was established by law."

The thoroughness with which the book has been written, taking all sides into consideration, can be seen on page 355 where the growing influence of the Catholic Church on the eastern seaboard cities is noted. Toward the end of the book special stress is laid upon future economic development which has now become a matter of vital interest to the churches. The program of the Federal Council of the Churches of Christ in America, and the programs of various sects are discussed, but the Bishop's program of the NCWC receives the most attentive appraisal. Whatever lack of comment there is of the work of Cardinal Gibbons and of the influence of Leo XIII upon organized labor in America is due rather to the paucity of Catholic social literature up until now, which Dr. John A. Ryan and Father Husslein, S.J., are so valiently trying to overcome, rather than to a lack of willingness upon the part of the author to give it attention.

The book is simple enough for even a casual reader, it is as complete as a text-book for college classes should be, and is interesting and directive in its bibliographical aids at the end of each chapter, for advanced students of the future of our country. It can safely be recommended to foreigners who desire a clear perception of our place as a nation.

The Great Chalice of Antioch on which are Depicted in sculpture the earliest known portraits of Christ, Apostles and Evangelists. By Gustavus A. Eisen. Foreword by Josef Strzygowski. New York, MCMXXIII. Kouchakji Frères. 2 vols. Vol. I Text. Pp. 185 + 2 plates, bibliography, index. Vol. II Illustrations. 60 plates.

Salim and Constantin Kouchakji obtained several objects from Arabs engaged in excavations in Antioch, Syria, in 1910, the most important being a beautifully carved silver chalice. Although this chalice had suffered the depredations of time, it was immediately judged an important discovery and was sent to a brother, George Kouchakji in Paris. Here it was cleaned by the artist André and was seen by several critics who deemed it of great value. At the outbreak of the European War, the Chalice, for greater safety, was sent to New York to another brother, Habib Kouchakji and his son Fahim, who have it now.

Several artists, archaeologists and scholars have been permitted to see it. Photographs have been made of it in great detail. Interpretive etchings have been done, diagrams of the design drawn, and the geometric plan, underlying the ornamentation, studied. The results of all this careful and scholarly criticism are now published in these two volumes, to which are added an extended bibliography and an index.

The significance of the very existence of such a chalice is very great. By its shape alone it must be placed in the early days of Christianity, before the time of Constantine. The style of its ornamentation is classical and similar to the Greek and Hellenistic work of the first centuries. The symbolism employed is purely that of the early Christians. There is the grapevine, always associated in thought with a chalice, and at the same time signifying Christ, and, deductively, His Church. The method of application of this motif is purely classical. The other symbols, such as the lamb, the grasshopper, the butterfly, the star with six rays over the head of Christ, the loaves and fishes are all Biblical. Nothing appears which we know were used by Christians of a later period. The portraits of the apostles and of Christ are each distinct and distinguishable. The whole shows a care in design and in execution which proves the chalice to be a rare ob-

ject of art. Manifested also is a deep religious comprehension of the significance of the chalice in the public worship of the Redeemer in the Church.

There are two parts to the whole chalice, which are now cemented together, for the safety of both. They are, however, distinct, although both are of silver. It is the outer part or holder which is so beautifully decorated. The inner cup is plain and roughly made, being really unfinished. Because of the different appearance of the two parts, it has been suggested that the inner cup may have been inherently valuable for its associations and use, and that the outer cup was specially designed to be a reliquary. Transition is easy from this thought to the suggestion that here may be indeed the Holy Grail, Christ's own Chalice at the Last Supper. To substantiate this it is shown that pieces were cut from the rim of the inner cup as if for tokens or relics. But the case for this belief is not yet proved, although much study has been given to the traditions concerning the Holy Grail.

The fame of this Chalice does not, however, need to depend upon its identity with the Holy Grail. Its finding is exceedingly important on artistic and historical bases, for it proves positively, the truth of the documents which maintain that the Church founded by Christ and His apostles is identical with the Church presided over by Peter's successor, the bishop of Rome.

These two volumes give a complete account of the finding of the chalice, a description of its shape, material, condition and ornamentation, a critical study of its significance, and 60 plates illustrating its natural size, and its details, natural size and enlarged. The books are excellently done in form and in content. They are a valuable accession, although the price is prohibitive to most individuals. The edition is limited to 1000 copies.

MIRIAM T. MURPHY.

The History of the Parishes of the Diocese of Rockford, Illinois. By Rev. Cornelius J. Kirkfleet, Ord. Praem. Chicago: John Anderson Publishing Co., 1924. Illustrated. Pp. xvi + 495.

In dedicating this *History of the Parishes of the Diocese of Rockford* to Bishop Muldoon, the author modestly calls himself a compiler. As a compiler Father Kirkfleet has served his diocese well. The book is a mine of information based on the answers of the clergy of the diocese to the questionnaire sent to them by Father Flanagan, now Rector of the pro-Cathedral in Rockford, just before the Great War began, on material in the diocesan archives, and on the researches conducted by others, particularly by contributors to the pages of the *Illinois Catholic Historical Review*. The future author of a more formal history of this enterprising diocese will also be indebted to this compilation for valuable illustrative matter.

Father Kirkfleet brings the religious history of the territory that now is the diocese of Rockford to the advent of Bishop Muldoon, in 1908, in three chapters. There follow chapters on the relations of the diocese with Camp Grant, on the National Catholic Welfare Council, and on the city of Rockford. The greater part of the book is devoted to the history of the parishes and of the educational and charitable institutions.

Father Kirkfleet has, however, been unfortunate in the selection of a printer. A competent house would have improved the style and given to the public a cleaner text. Typographical errors abound. Footnotes are inserted in a manner that is childish; as, for example, on page sixteen where a division line is inserted between the first and second note, and on page two where a reference to the *Illinois Catholic Historical Review* is given, "Vol. I, n. 3, p. 314." The index also is not a certain means of tracing names; thus the name of the Rev. J. M. Hagan appears on pages 331 and 407 but is noted in the index only under page 407.

Now and then Father Kirkfleet has not completed statements that should have been completed. Saint Mary's Parish in Sterling lost its properties through litigation about 1876, but the reasons are not stated. We question, too, the historical value of newspaper excerpts, interesting though at times they may be.

There is lacking, too, an effort to account for the erection of parishes. Church history should consider the reasons for changes of this kind. Our hopes were raised when we read on page two of the presence of Catholics in Galena about 1820, because there were rich lead mines in its vicinity. The order of procedure in properly written church history should be: lead mines, ergo, Catholic people, ergo, a priest to minister to them. Writers of Catholic Church history can make their volumes the most sought after by the profession, and by the masses, if they will but notice the reasons that underlie the history of their parishes, besides noting clerical changes.

We would, however, that every diocese in this country could claim a Father Kirkfleet. Rockford is fortunate in possessing so conscientious and modest a laborer. His book is singularly free from adulatory remarks and careful analysis and comparison demonstrate its verisimilitude even if it does not always state reasons. Equally fortunate is Rockford in having a prelate, clergy, and laity that appreciate the importance of gathering historical material before it is lost forever.

F. J. T.

Magellan: A General Account of the Life and Times and Remarkable Adventures by Land and Sea of the Most Eminent and Renowned Navigator, Ferdinand Magellan. By Arthur Sturges Hildebrand. New York: Harcourt, Brace & Co., 1924. Pp. viii, 261.

Mr. Hildebrand, the author of *Blue Water*, writes an interesting, a gripping tale of the adventures of Ferdinand Magellan in the East Indies and on his voyage around the world, from sources familiar to all who have studied the period of the great discoveries. Unfortunately, he mars his work at times by English that is too often characteristic of the "best-sellers," by a certain scorn for scholarship, and by some maudlin historical statements. One or two quotations from the preface and from the first chapter will illustrate our second and third objections.

Mr. Hildebrand writes very properly: "On the material which is available to a narrator for the reconstruction of Magellan's life and voyage there is ample opportunity for a scholarly atti-

tude of 'critical investigation of the sources.'" There are gaps in our knowledge of the antecedents of the Magellan voyage and "especially fruitful, for example, is discussion of the possibility of Magellan having some knowledge of the actual existence of his strait before he set out to find it, but no definite information on this point has as yet come to light, and no amount of scholarly research will alter it. Much learned discussion discovers no straits; lengthy weighing of evidence leads no nearer, in the end, to truth; the scholarly attitude cramps romance, and leaves knots in the thread of the narrative." This attitude of Mr. Hildebrand's is regrettable.

The following statement must convince our readers that Mr. Hildebrand stands in great need of historical scholarship. With the accession of King John (of Portugal) in 1481 "history, which had become no more than a thin trickle of royal intermarriages, private assassinations, ecclesiastical nonsense, and clumsy insignificance, became a sudden stream of purpose. The world awoke—and started. Monarchs, now special and prominent personalities, set about making their countries great; Martin Luther revised the conceptions of the limitations and opportunities of religion; a common restlessness became both a cause and a result of a new and moving spirit in mankind—and the ships of Portugal went exploring." Once at sea with Magellan, however, Mr. Hildebrand is as true to the sources as a story teller can be expected to be. His narrative is remarkably free from slurs, and exceedingly fair toward Charles V and Spain.

F. J. T.

Alaska: A History of Its Administration, Exploitation, and Industrial Development During the First Half Century Under the Rule of the United States. By Jeannette Paddock Nichols, Ph.D. Cleveland: Arthur H. Clark Co., 1924. Pp. 456.

The title of this book is in two respects misleading. The author dated the preface July 1, 1923, but with the exception of two paragraphs (pp. 407-409) her story ends with the passage by Congress of the Act which gave Alaska home rule, August 24, 1912. Dr. Nichols is chiefly interested in the efforts which the people of the territory made to secure a territorial legislature. These efforts she sympathetically describes in great detail both

in their Alaskan and in their Washington settings. Other aspects of Alaskan history,—economic, social, religious, etc.—are not so thoroughly treated as the sub-title of the book suggests.

Now and then there appears information that tempts one to be severe with the author for not telling us more about the economic evolution of the territory. The *Washington Star*, January 7, 1868, is cited in a foot-note (No. 268) on page 155 for the statement "$3,000,000 had been expended upon a project to connect Siberia and Alaska by telegraph and cable, and stock was selling at a premium of sixty per cent when it went down to nothing on the completion of the Atlantic Cable." There is nothing in the text about this project. Interesting is the opinion of two Alaskan revenue collectors about the possibility of effectively enforcing prohibition in the territory. "If a sufficient military and revenue force were sent into the district to provide a body guard for every person permanently or temporarily therein, and the guard himself did not violate the law, such a law might, in a manner, be enforced." (Page 108). Prohibition enforcement is, however, not given adequate consideration in the text. Religious activities, except those of the Presbyterians in so far as they affected the political situation, are not noticed. Catholics come into the narrative only once or twice. A Father Duncan, of Metlahkatla, was advisor of a board created for the local supervision of the white residents in 1879 (p. 105, note 173). An Irishman, Thomas F. Murphy, whom the writer of the introduction to the book, Mr. Wickersham, calls the "Patrick Henry of Alaska," was the first editor of the first Alaskan newspaper, and led a voluntary public assembly of Americans in the formulation of a local charter and of ordinances that were to provide government and to assure the common safety. Efforts to discover the religious persuasion of Mr. Murphy have come to naught. In a country of which a Mr. Brady, a Presbyterian minister, was governor little may be inferred from a name. Catholics interested in the story of their churchmen and laymen in Alaska must still go elsewhere for satisfaction; notably to Father Crimont's articles in the *Catholic Encyclopedia* (I, 246-251) and in the *Catholic Builders of the Nation*, I, 378-401.

The political narrative is also open to some objections. Mr. Wickersham exaggerates the importance of the Alaskan question

as a cause of the Taft debacle because President Taft did not, as Dr. Nichols presently shows (p. 321), do the territory justice. Both Mr. Wickersham and Dr. Nichols give the reader the impression that the transfer of Alaska to the United States by Russia created a legal vacuum in the territory. These two writers do not distinguish between the existence of laws for Alaska and the possibility of enforcing them. Alaska was as much subject to the general laws of the United States as California was at the time when Mexico ceded the country at Guadeloupe Hidalgo. That Alaskans had few reasons to be satisfied with the legal situation cannot be denied. General laws did not fit the territory when its resources attracted men in great numbers. At least one murderer escaped punishment at the hands of Federal Judge Deady, of the Oregon Circuit, because the Acts of 1825 (4 St. 115; Rev. St. 5346) and 1857 (11 St. 115; Rev. St. 5342) afforded him means of escape (US *vs.* Williams, February 5, 1880. 2 Fed. Rep. 61). This case also escaped the notice of Dr. Nichols.

Much as the author leaves untouched, the reading public is still under obligation to her for the first consistent narrative of our administrative neglect of Alaska.

F. J. T.

NOTICES

(Selected books from this list will be reviewed in subsequent issues).

Those who are interested in recent happenings within the Anglican Church will be interested in *Richard Hooker*, by L. S. Thornton (S. P. C. K., London, and Macmillans, New York). Richard Hooker is the father of the "via media" idea. Mr. Thornton's study is brilliant and comprehensive.

The Story of the Capuchin Franciscans in England. By Fr. William, O.S.F.C. (Orphans' Press, Buckley Hall, Rochdale) is a gripping narrative of the missionary activities of the Franciscans in England, their heroism in the days of persecution, and their growth in the Second Spring.

Fr. Martindale's work on *St. Paul* has been published by Burns, Oates and Washbourne, London, his second in "The Household of God," series. This is a small book of 325 pages, full of life, light, and learning, picturesque and attractive. The mind, heart, and personality of the great Apostle are all here plainly pictured for us by one who knows him and loves him, with his whole soul and strength.

The Daily Missal, edited by Dom Gaspar Lefebvre (Coldwell, London) is a *complete* missal in both Latin and English. It contains the whole of Vespers and Compline for Sundays and Feasts, besides the rite of Holy Matrimony, the Burial Service, morning and night prayers compiled from the Liturgy, Benediction, with fifteen hymns to the Blessed Sacrament, and the Stations of the Cross. In addition there are invaluable doctrinal, liturgical, and historical notes by Dom Lefebvre, clearly and simply explained. It is beautifully printed and contains two hundred excellent engravings.

Athos and Its Monasteries, by the late F. W. Hasluck, M.A. (Kegan Paul, London) is one of the best books on the city of monasteries which for a thousand years has looked out on the Ægean from the peninsula of Chalcidice. The value of this book lies not only in the historical account of an institution which has had a very chequered career, but also in the detailed description of Eastern monastic life.

Memoirs of Missionary Priests, by Richard Challoner, D.D. A new edition, revised and corrected by John Hungerford Pollen, of the Society of Jesus (London, Burns, Oates and Washbourne). This is indispensable for students of the history of the Catholic Church in England and the colonies. Under Father Pollen's editorship Challoner's work now appears in a

single splendidly printed volume. Much valuable matter has been added to the original, which appeared in two successive volumes, one in 1741 and the other a year later. Since then much additional material has come to light about the English martyrs and confessors; many independent volumes have been written; the promotion of the Cause of the martyrs has led to close investigation and renewed study of their lives; and the sum of all this has established in regards to Challoner's work, so little calling for correction that its merits are even enhanced.

Pagan and Christian Rule, by Dom Hugh G. Bevenot, O.S.B., B.A., with an Introduction by Hilaire Beloc (Longmans, Green & Co., London and New York) portrays religious and civil governance in (1) the Age of Augustus, (2) the Age of Theodosius the Great, and (3) the Thirteenth Century. The sketches have been worked out with abundant quotations of the available contemporary sources so as to bring out *mentality* as well of the facts of history. The object of the author has been to film paganism and Christianity at such periods as would best reveal the characteristic influences of each on society, institutions, and politics in the broadest sense. The theme is synthesized in the following extract from the preface: "It was the conversion to the Faith of a society in peril of death which warded off that death. It is further true that the fruition of the Catholic spirit led to an achievement, to a multitude and a magnitude in colour, in form, in device, in speculation, in the attaining of intellectual and moral certitude, in law and in all social institutions, which we still precariously enjoy today."

Catholic Medical Missions, edited and compiled by Floyd Keeler, (the Macmillan Company, New York) aims to start the Catholic laity as well as Catholic physicians, nurses, and hospital Sisters, thinking along the line of foreign medical missions. It is based on surveys made by members of the Medical Mission Board from first-hand experience. Mr. Keeler's work is admirably done, and his lucid exposition of the subject should appeal to all who are interested in such a splendid project.

Longmans, Green & Company (London and New York), have issued a second edition of *Life and Letters of Janet Erskine Stuart, Superior-General of the Society of the Sacred Heart*, by Maud Monaghan, with an Introduction by Cardinal Bourne. Mother Stuart's life clearly transcends the normal average of human influence and the lesson which it taught and continues to teach should be eagerly studied by all who appreciate the worth of a "valiant woman." "No one who knew her [says Cardinal Bourne] but would bear testimony to her quite extraordinary power of uplifting others; of making them understand their own powers and the consequent responsibility of exerting those powers to the utmost; of causing them to realise that there is no ground for discouragement in past faults and failures, but only new reason for fresh endeavour, with solid ground of hope for success..... Mother Stuart with a saintly boldness in-

sisted upon God's rights in the individual soul, and upon the rights of the individual soul in God. She would not have her sisters or daughters aim at being mere copies even of their own Blessed Foundress. For this outspoken teaching, arrived at after long experience, and after much painful striving in ways and methods which, by God's guidance, she had long outgrown, an immense debt of gratitude is due to Mother Stuart from those who cherish the liberty of the sons of God. After all our Divine Master is alone our true model, and as in His teaching so in His example it is *multifariam multisque modis* that He is pleased to live again as generation succeeds generation on this earth..... Mother Stuart grasped and taught this truth with a clearness that I have never found surpassed elsewhere."

Cardinal Newman, a Biographical and Literary Study (G. Bell & Sons, London) is an excellent contribution to "Newmaniana." It is more detailed and, barring an occasional incorrect judgment, a deeper appreciation of the great oratorian than the volumes by Barry and Richard Holt Hutton. The author is a whole-hearted admirer of Newman as a man and as a litterateur. He tells the story of Newman, biographical and literary, most sympathetically, devoting most space to the period after Newman's conversion.

In his latest work, *Le Siège Apostolique* (359-451), Mgr. Batiffol continues his study of early Church History, in which he is without doubt one of the first authorities. This volume surveys the position of the Church during the difficult periods following the Peace of Constantine and shows by an examination of the utterances and acts of the Popes of the period that the Roman See was both in theory and fact "The Head of All the Churches." Mgr. Batiffol's work ranks with the learned productions of his lately-deceased countryman, Mgr. Duchesne. Possibly from the literary standpoint his writings are more attractive. Mgr. Batiffol's writings should appeal to all who are interested in the attempted *rapprochement* outlined in the Malines Conversations, to which he was a party.

De Civitate Dei, edited by J. E. C. Weldon, D.D., 2 vols. (Longmans, Green & Co., London and New York) is a critical edition of one of the finest fruits of the mature genius of St. Augustine. It is known to every student as the best destructive criticism of paganism and possibly the most constructive apology of Christianity that has come down to us from early days. It was held in honor in the Middle Ages, is frequently quoted by St. Thomas, and had passed through several editions before the Reformation. Dr. Weldon gives a full appreciation of St. Augustine as theologian, scholar and writer, but he apparently misinterprets the beliefs of the great Bishop of Hippo at times and intrudes opinions which are not tenable by Catholics, e. g., the denial of everlasting punishment, and states (p. 302, note 3) that this doctrine is a reproach to Christianity.

Material for a History of Pope Alexander VI, His Relatives and His

Time, 5 Vols., by Peter De Roo, Member of the Archeological Club of the Land Van Waes, Honorary Member of the American Catholic Historical Club of Philadelphia (The Universal Knowledge Foundation, New York) is claimed by the author to be "a succession of ascertained actual occurrences, deeds and events, forming the material of an objective and truthful history of Pope Alexander VI" Mgr. De Roo has devoted a long period of his ministerial life to historical investigation, and he has accumulated a mass of documentary evidence of value. Nearly four years ago the *Catholic Historical Review* carried a brief article announcing this publication and has been interested in its progress. Only recently has the entire work come to the editor with a request for a "criticism" and expression of opinion as to its historic value. In time it is hoped that an extensive review will be available. In the interim it should be stated that a note added to the page which bears the Imprimatur states: "I would be pleased not to have written the 30th footnote on p. 4 against the great author Dr. von Pastor." This note runneth thus: "Pastor is of all historians the one who assailed the memory of Pope Alexander VI in the most unjust manner, and the one who took the least trouble to learn the true name of his victim."

It should be noted also that KURTH, *L'église aux tournants de l'histoire*, trans. Day, p. 130, says: "Pope Alexander VI is the most sinister incarnation of paganism under the tiara: serene and smiling amidst the mire of vices, he displayed with an astounding lack of conscience the spectacle of his turpitudes; and even in the winter of old age, he prolonged, beneath the eyes of an astonished world, the carnival of an existence lacking in moral sense."

This statement carries a footnote by the translator: "Inasmuch as an authority like Kurth, and the best Catholic historians generally, have agreed in a very unfavorable judgment of Alexander VI, it is very interesting to note that the Rev. P. De Roo, author of the *History of America before Columbus* maintains that the verdict of history regarding Alexander VI should be entirely reversed, that the case of this Pontiff is an astonishing case of complete calumniation by the hostile writers of his time. Father De Roo is preparing a *Life of Alexander VI* in which he promises to prove his contention by means of hitherto unstudied documents, especially from the secret archives of the Vatican."

Representative Government, by Henry Jones Ford, Professor of Politics, Emeritus, Princeton University (Henry Holt and Company, New York, Boston, Chicago), is a study of comparative government written not only with the eruditeness of the mature scholar but also with the lucidity and interest of the literary artist. It is the first issue in the "American Political Science Series" under the general editorship of Professor Edward S. Corwin.

The Permanent Court of International Justice and the Question of American Participation, by Manley O. Hudson, Professor of International

Law in Harvard University, is the first book published in America concerning the organization and work of the New World Court. The volume is of particular interest at the moment owing to the recent action of the United States Senate in the dying hours of its last session. Professor Hudson writes with adequate knowledge of the subject as he was a member of the Secretariat of the League of Nations while the Statute of the World Court was being drafted in 1920 and while the judges were being elected in 1921 and 1823. It is a careful study of the three years history of the Court.

A History of the Foreign Policy of the United States, by Randolph Greenfield Adams, Ph.D., Custodian of the William L. Clements Library of American History, University of Michigan, is an indictment and an appeal. In its eighteen splendidly ordered chapters the author records the failure of Americans to interest themselves individually and nationally in their foreign policy and urges them "to devote more conscious intellectual effort to the history and principles of human association."

Seeing Canada, by John T. Faris (J. P. Lippincott Company, Philadelphia and London) is the most recent addition to Dr. Faris' "American Travel Series." This is not a book of the Guide variety, nor is it a mere description of our near neighbor's purling brooks and charming summer resorts. Entering the Dominion through Cape Breton, "The Front Door of Canada," Dr. Faris takes us through the Province of Nova Scotia, across New Brunswick to the myriad lakes of Ontario, and over twelve hundred miles of the Great Lakes to the wheat region of the Prairie cities on to Vancouver and British Columbia. Dr. Faris has had exceptional opportunities to study the Canadian Commonwealth and he has availed himself of them to the fullest extent. The volume is replete with illustrations, bits of history, charming descriptions and statistical information all of which will be found helpful to the reader who desires to have some intelligent appreciation of the immense size and enormous possibilities of the Dominion of Canada.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

Abbey of Bec, Two Deeds About the. By Rev. H. E. Salter. (*English Historical Review*, January 1925).

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NOTES AND COMMENT

Medieval Contributions to Culture.— Mr. Ralph Adams Cram, the noted architect, designer of the Cathedral of St. John the Divine, writing in the *Forum* for March in answer to the query "What is Civilization?" says that he finds in the Middle Ages much that modernity wots not of. The following excerpt is characteristic of the entire article, which should be read in its entirety for its artistic and literary value:

I spoke at the outset of the bewildering variety of the phenomena which had issued out of the epoch we call the Middle Ages, a variety equaled only by Hellenic civilization and modernism. Consider for a moment the field that is covered. Most salient, because of its high visibility, is Gothic art with its supreme architecture in the shape of cathedrals, monasteries, civic halls, fortresses, castles, bridges, manors, dwellings in town and country. Equally triumphant its sculpture which ranks, at its best, with that of Greece; its stained glass (a new art altogether), its exquisite metal work, wood carving, enamels, tapestry, needlework; its music, the basis of all we have had since, its epic and lyric poetry, and its high romance. Altogether one of the three great art epochs the world has known, and in the estimation of many second to none. Equally organic, vital, and original was the philosophical system expounded by masters like Hugh of St. Victor, Duns Scotus, Albertus Magnus, John of Salisbury, St. Thomas Aquinas, St. Bonaventure, supplemented and perfected by such mysticism as that of St. John of the Cross and Santa Teresa. Closely allied was the educational foundation with its cathedral and monastic schools and its sequence of great universities in every country in Europe, the first consistent plan of education in history and the source from which all our schools and colleges derive.

Even more amazing was the development of the political idea from the Vizigothic *Forum Judicum* of fifth century Spain through *Magna Charta*, and the Constitutions of Clarendon and Bracton's *De Legibus* to the most admirable Assizes of Jerusalem of the thirteenth century, an almost complete revelation of the principles of free, enlightened, and righteous government on which (though as yet insufficiently) our modern system of law and government is based. Whatever we have of true liberty and order in the governmental sense is based not on our dim and distorted classical heritage, but on the clear vision and the creative thought of the monks and the guilds and the commons of the Middle Ages. And this opens up another wide field of revealing theory and constructive action,—the social and economic system of the time. Feudalism was forced by the exigencies of the time, as a working method, but it was vitalized and perpetuated by the interpretation given it, and the lofty character as well, by men of the time who made it their duty to translate an accomplished and material fact into a dynamic ideal. The doctrine of mutual aid and corresponding, reciprocal obligations, with the supremacy of custom or common law and the subjection of all executive, legislative, and judicial acts to divinely revealed moral principles, and the institution of status in lieu of caste, together made up a body of fundamental law of singular cogency and force and formed at least an ideal which was steadily aimed at, and perhaps as frequently achieved as in more recent times.

In close association with this institution grew up the economic system of merchant, trade, and craft guilds, an organism so simple, just, and effective that to-day we are turning to it for the purpose of finding out if

here may not lie the solution of our own pressing industrial, economic, and social problems which thus far have baffled solution in proportion as they threaten the continuance of civilization itself. So also came Chivalry, following after the Crusades, they themselves no negligible contribution, in their theory, at all events, and the ideals they incited,—Chivalry with its shining principles (again not always attained) of loyalty, self-sacrifice, service, generosity, hardihood, adventure, and the defense of women. It was an institution, or rather a scheme of existence, high-flown, measurably artificial, impossible of frequent achievement, but nevertheless, in its later days of the troubadours and courts of love and La Roi René, shot through and through with idealism, and manifesting itself in terms of beauty like a midsummer dream.

Then what shall we say of the religion of the time when Christianity attained its most personal, poignant, and pervasive form? It is a contentious subject, and the very words "Mediaeval Catholicism" rouse, even now rage and blind resentment, largely, I should suppose, because the critics and assailants have not the least idea what it was, having come in contact with it only through formal histories or what are plausibly denominated "original sources." Well, at least it was beautiful, one of the most beautiful things man has ever experienced, and I have never heard that the same attribute has ever been alleged of Calvinism, Puritanism, or any other of the substitutes that have taken its place.

Now there is ground for maintaining that nothing is true that is not beautiful (an opinion to which I personally incline), and if this contention is established, then these same modern substitutes for Mediaeval religion fall to the ground. The point is not essential to the present argument and is only interesting as a plausible deduction. The fact remains that the great contribution of the Middle Ages to religion was radiant beauty, and the people of that time so loved beauty (as do all normal and civilized individuals and communities) that the beautifying of religion became a passion even more compelling than the present passion for "beautifying" cities, while the thing so adorned was taken whole-heartedly into their lives and for good or ill interpenetrated them from the cradle to the grave—and after. For once religon came down from heaven and became human, the saints were friends, neighbors, chums even, in a manner of speaking. The dead were neither lost, forgotten, not abandoned to the tender mercies (or otherwise) of abstract and awful Omnipotence; they lived, as ever, only differently. Our Lady, Queen of Heaven, was the eternal Mother of every erring child, and mercy, comprehension, intercession to forgiveness, were hers in saecula saeculorum. And then philosophy, elaborating and applying the original deposit of sacramental truth, gave significance and something of sacramental character to everything in nature and life, building up the tangible symbols and media of spiritual verities until men had something to take hold of at every turn, while the great art of liturgics created a series of beautiful forms, and an equally beautiful mise-en-scène for their presentation, so that it is little wonder that religion achieved a new life and smote itself into human living as never before ..... Sense of balance in life and the determining of true values in their proper order: this then seems to me the essence of Mediaevalism. And it is just these qualities that make it valuable to us to-day as a test, a guide, and an inspiration, for it is in just these respects that modern civilization shows itself weakest.

A Significant Centennial Celebration.— It is very significant that synchronizing with the initiation of the Herriot *Kulturkampf* there should be celebrated in Rome the centenary of the death of Cardinal Consalvi who, in the face of many difficulties, successfully negotiated the Concordat with

Napoleon I which, notwithstanding the severance of relations with the Holy See, France has been forced to retain in effect as regards Alsace and Lorraine. The celebration was marked by solemn services at the Cardinal's tomb, in the Church of St. Marcella.

Ercole Consalvi was possibly the most interesting figure in Roman ecclesiastical circles in the period of stress and difficulties during the pontificates of Pius VI and Pius VII. and is regarded as "one of the purest glories of the Church of Rome."

His career was marked by episodes and incidents which occupy a large place in the politico-ecclesiastical annals of the Holy See. He began his public career in 1786 as a Ponente del buon governo (member of a council charged with the direction of municipal affairs), becoming subsequently (on account of his vast legal attainments), a member of the high court of appeals (1790) and of the high court of justice (1792). In 1796 he was made assessor of a military commission established by Pius VI for the purpose of preventing military disturbances and intervention of the French Directory in the Papal States. In this capacity he accomplished his work with such tact and prudence that no troubles arose which could have served as a pretence for the invasion of Rome by the armies of the French Republic. When the French general Duthot was killed in Rome, for which the Papal Government was in no wise responsible, a French army under Berthier entered the city and Pius VI was deprived of his temporal sovereignty and sent as a prisoner to a Carthusian monastery near Florence. Consalvi was arrested, imprisoned in the fortress of Sant' Angelo, sent to Civitavecchia en route to the French penal colony at Cayenne. He was not transported, however, but was brought back to Sant' Angelo, and then sent to Ferracina, whence he was finally permitted to repair to Naples. He visited Pius VI in Florence on two occasions, but he was not permitted to share the Pope's exile owing to the hostility of the French envoy in Florence. On the death of Pius VI at Valence, in France, August 29, 1798. Consalvi took up his residence in Venice. On the accession of Cardinal Chiaramonti to the papacy, as Pius VII, Consalvi was appointed pro-Secretary of State. When the Papal States had been restored he was appointed definitely Secretary of State. In this capacity he did much to better conditions within the Papal dominions.

In negotiations with the various courts of Europe Consalvi was watchful in safeguarding the interests of the Holy See. His most notable service in this respect was the conclusion of the French Concordat on July 15, 1861. With what are known as the "Organic Articles," added by the French Government to the Concordat, Consalvi had nothing to do. On the contrary he protested vigorously against these "commentaries" as they were euphemistically designated by Napoleonic sycophants.

When Napoleon began to encroach on the rights of Pius VII, Consalvi was blamed for the refusal of the Pope to regard himself as a vassal of the French Emperor, and the latter insisted upon Consalvi's dismissal, and he left the Secretariate of State on June 17, 1806. When Pius VII, by order of Napoleon was deported to Savona after the annexation of the

Papal States to the French Empire (June 20, 1809), Consalvi was forced to leave Rome and he went to Paris where he lived in retirement and refused a pension of 30,000 francs assigned him by the French Government. On the occasion of Napoleon's marriage to the Archduchess Marie Louise of Austria, Consalvi with twelve other cardinals declined to assist at the civil and religious ceremony. In consequence Napoleon expelled Consalvi and the other cardinals associated with him from the Tuilleries, and gave orders to have him shot. This order was recalled and it was decreed that Consalvi and the twelve other cardinals should be deprived of their property and of their cardinalitial dignity. They were compelled to wear black garments, (whence the name of "Black Cardinals") and they were banished to various cities of France. Consalvi was sent to Reims, where he wrote his Memoirs, which exhibit him as the Emperor's most redoubtable opponent and the zealous upholder of the independence and dignity of the Holy See.

After the first abdication of Napoleon he was re-appointed Secretary of State by Pius VII, and in addition Ambassador Extraordinary to all the Allied Sovereigns who were to assemble at Vienna to negotiate the Peace. In this capacity he visited England in May 1814, and secured the diplomatic support of England for the claim of the Holy See for full restoration of the Papal States. He likewise formed a strong friendship with the Prince Regent and with many notables in English political and social life, endeavoring by this means to advance the cause of Catholic Emancipation.

After the conclusion of the Congress of Vienna Consalvi took up again the work of Cardinal Secretary of State—performed during his absence in Vienna by Cardinal Pacca—and concluded a number of concordats with foreign Powers whilst doing much for the reorganization of the Pontifical States and for the improvement and adornment of Rome itself. His public career came to an end after the death of Pius VII (August 20, 1823). Consalvi must be regarded as one of the greatest statesmen who has ever served the Holy See and as one of the great administrators whose names adorn the pages of modern European history.

King Edward VII and the Papacy.— Mr. Egerton Beck, who has been a contributor of some very interesting and valuable data to the CATHOLIC HISTORICAL REVIEW recently made public a story to the effect that Pope Leo XIII granted a special dispensation in order to permit the late King Edward VII (when Prince of Wales) to become a Knight of the Sovereign Sacred Military Order of St. John of Jerusalem.

The Order of the Hospital of St. John of Jerusalem in England had offered its Cross to the Prince. But this Order, which is sometimes confused with the ancient body, has not the same claims to distinction.

The Prince replied that if he wore the Cross at all, he would prefer to wear the real thing. There was a difficulty in the way as His Royal Highness was not a Catholic.

The Pope was then asked to grant a dispensation, which he did and the Prince was admitted a Knight of the Order, the late Msgr. Fenton acting as chaplain on the occasion.

Pastor's History of the Popes.—Can anyone orientate himself in Church history or the history of the popes from 1417 to 1585 without Pastor? "Impossible," says Heinrich Federer in his brochure *Ueber Pastor's Papstgeschichte.*

Beginning with Pope Martin, 1417, Pastor has written complete biographies of twenty popes. The tenth volume, containing Sixtus V., Urban VII., Gregory XIV. and Innocent IX., will appear during the present year, 1925.

What hours of world-history in these volumes! Humanism, Renaissance, Turks in Europe, the French invasion of Italy, the discovery of the New World, the rise of the Spanish hegemony, the Reformation with its consequent religious and civil rearrangement of Europe, the Counter-reformation, the Jesuits' Legions of actors; diplomatic trickery and wars; great saints and scholars and artists; mountains of documents and letters and treaties! Such a mass of material could not be mastered by ten thousand impressionistic historians. Their playing would be on one-stringed instruments too insignificant, too monotonous. Pastor seats himself at the organ which alone with all its registers and pedals can do justice to such a score. He plays sovereignly notes in the spirit of the original. He does not affect graces of style. He tries only to give the correct interpretation of the original. And we in the benches below listen devoutly, adding a prayer that this organist and this organ may remain together for many a concert.

Pastor plays "in the spirit of the original." What helps towards objectivity in history writing? First, the desire for truth. There are many who desire truth. Pastor is only one in a thousand. Secondly, knowledge of subject matter. No one doubts that Pastor is supreme in his field. Still, with genius and luck, others might also succeed in mastering materials. For the greatest possible objectivity something else besides desire for truth and mastery of material is required, namely: an ideal relation, a mental affinity, a spiritual kinship to the object. Only a Catholic knowing and living the life of Catholic doctrine can trace this most Catholic of all themes into its profoundest sources.

Pastor's *History of the Popes* is not only a history of highest rank: it is also a living instruction, a source of edification. As an historian, Pastor did not intend this; but it belongs to the nature of truth that along with information it gives pleasure. A weakling in faith may fear that Pastor's exposition of the human and all too frail character of some of the popes will bring Catholicism into confusion and disrepute. Indeed, we sadly hide our faces at certain passages. But what injury can that do to Catholic truth? We do not believe that the history of the popes is a history of the saints. Is that the case with the history of the apostles? Did we not know that where politics meet the Gospel under the same crown,

the battle between God and man, between spiritual and material, often fiercely wages? Was Pastor the first to tell us that the most saintly pope does not make the papacy holier, the most unsaintly make it less holy than it is? The former inflames our love for the Church; the latter strengthens our faith in the indestructible nature of Peter's Rock. These deplorable experiences of history give us only a better insight into the difficulties with which the Vicar of Christ in his surroundings has to fight amidst a world of friends and enemies. We become more mature in judgment, more patient, more objective. We view the opposition to the Church more calmly, without impatience, without bitterness. The perusal of Pastor's *History of the Popes* does not interfere with the faith of truth-seekers, nor stifle their idealism; quite the contrary: it renews enthusiasm for the world's one indestructible institution—the Catholic Church.

The Vatican Missionary Exhibition.— The vast import of this cannot be adequately described. It proves by concrete evidences the strength and expansion of the Catholic Church. The Rome correspondent of the National Catholic Welfare Conference gives us a partial description:

> Here is complete and convincing proof that the march of the Church throughout the world has been the march of civilization. But such is its immense extent that it is impracticable to describe it all in a single article.
>
> It is proper to begin with the heart of the Exhibition—the nucleus of it—gathered in a central court in the Cortile della Pigna. This extensive area takes its name from the colossal bronze Pigna, or cone, which originally adorned the Mausoleum of Hadrian, then was a part of the ancient Basilica of St. Peter and finally found a resting place at the Vatican. Beneath the Pigna itself Pope Benedict XV. caused to be engraved a series of verses of the immortal Dante's *Divine Comedy*, and on either side stand two gilded bronze peacocks, originally ornaments of the ancient Vatican Temple.
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> In the court itself are seven great salons, connected by galleries which cover three sides of the entire area. In the center stands the monument of the Eighteenth Centenary of the death of Peter, Prince of the Apostles, and about this memorial are grouped the pavilions of the Exhibition. Thus the central space is left clear, and here, in strange contrast to the other finished architecture, have been arranged replicas of a profusion of buildings of the missions. Here stands a bare, miserable native hut of an African native, there is a worn Red Cross tent for the care of the sick, and across the way is a portable altar, carried into strange lands for the first evangelization of a people and now brought back to testify to its mission. One by one they are silent reminders of the hardship and sacrifice of the humble evangelist.

THE HOLY LAND EXHIBIT.

The first pavilion of the Exhibition proper is reserved for the Cradle of Christianity itself; the Holy Land. In an extensive court stands a large plastic model of Palestine, shaped in terra cotta by Professor Marcelliani. Alone among the central columns of the court, this beautiful work compels immediate attention, and visitors gather about it tracing the life of the Redeemer step by step. At its side is still another Marcelliani reproduction, a miniature of Calvary presented by the sculptor to Pope Pius XI., and it too draws generous attention. Near by, Professor Marcelliani has created an imaginative work representing the Servitude of Israel. An Israelite sits with his eyes fixed on the abandoned Holy City, at his feet a weeping woman clutching a child to her breast. On the base are written the desolate words of the psalm, "Super flumina Babylonis."

About the court are other models. Of particular note is one of the Basilica of the Holy Sepulchre, a rare work of the Sixteenth Century done in cedar of Lebanon inlaid with mother of pearl. It shows the venerable temple as it was in the time of the Crusaders. Close by are the models of the Basilica of Gethsemani and of the Transfiguration on Mount Tabor. The latter structure, it will be remembered, was built largely with money from America, and the first Mass was celebrated in it by Archbishop Daeger of Santa Fe.

On the walls of the court appear pictures, topographical maps, photographs, illustrating Catholic activity in Palestine in three periods: the Constantinian, the Crusader, and the Franciscan.

On the door leading from this pavilion to that of the Historical Section of Missions is a symbolic picture by Professor Barberis, representing the entrance to the Temple of Jerusalem at the time of Jesus. A great flight of white steps is portrayed, leading up to the vestibule of the temple. The steps are empty, but at the side a group of Israelites stand in adoration. Beneath the picture is the caption, "Jesus has passed." The very severity of the canvas is impressive, and compels the attention of every visitor.

The fatiguing and often bloody path over which have passed, and still pass, the tidings of the Kingdom of God, is portrayed in the courts immediately beyond that of the Holy Land. They are dedicated to the "Retrospective History of the Missions," and are divided into four periods. The first is the epoch immediately succeeding the Apostles, up to the Fifth Century, and it is traced on a geographical map by Dr. Pieper, indicating the early radiation of Christianity. The second depicts the Evangelization of Europe to the Twelfth Century, and since the documents of this era are few, the section is not extensive. It is chiefly symbolized by an heroic statue of the Pontiff St. Gregory the Great in the act of sending Saint Augustine to evangelize the English.

MISSIONS OF MONASTIC ORDERS.

The third period comprises the missions of the great Monastic Orders of Asia and Africa up to the discovery of America, and the fourth the missions from that time to the middle of the last century. Missionary activity since that time was saved for portrayal in other sections of the exhibition.

The testimonials of heroism in spreading the Gospel of Christ through the centuries, gathered in these four sections, fill the heart with emotion and pride. They are so profuse and touching they cause constant wonder. It is unfortunate only a few may be mentioned here, because of space.

There is a plaster copy of the famous Stela of Li-ugan-fu, fashioned in the Eighth Century and discovered in 1625, showing that already in the year 700 the Christian faith was known and practiced in China, even if through the Nestorian heresy. Nearby are the writings, partly original, of the first Franciscan missionaries who evangelized China. They are reports of Father John de Pian of Carpino, written in 1245, and of Father William of Rusbruck, written in 1253. There is the letter which the famous Father John of Montecorvino wrote from Pekin in 1292. There are sacred books of the Church, in Chinese and Japanese; the lives of the saints in Hindu, written on palm leaves.

Again there are letters narrating conversions and the hardships of the missions and calling for more recruits as the field broadened. In a special glass case is a series of Chinese characters printed on yellow silk. It is the letter of Helen, the Chinese Empress converted to Christianity and mother of the Emperor Yun-Lie, written in 1650 to Father Piccolomini, Superior General of the Society of Jesus, to thank him for the work of his missionaries.

But the testimonies of joy and hope are mingled with those of sacrifice and sorrow. Violence, torture, death, heroism are recorded, and strong men weep over the destruction in a few months by furious persecution of the fruits of missionary effort extending over a century.

HOW CIVILIZATION HAS GAINED.

In another spot are the testimonials of the Catholic missions' contributions to civilization. Here it is enough to glance at the works published by the Jesuits in China in the Seventeenth Century, on astronomy, mathematics, hydraulics and half a dozen other subjects, to be amazed as at a new world. There are the writings of Father Matthew Ricci, who was honored by the Chinese Emperor as the most learned man in his domain; of Father Adam Schall, who changed the Chinese calendar; of Father Verbicott, who founded the astronomical monastery in Pekin. On one wall

appears the great shield in which the Emperor Xum-chi calls Father Schall "master of celestial secrets."

Early maps made by missionaries appear in astounding array. There is the Chinese atlas of Father Martin Martini in 1655, the map of Chile by Father d'Ovalla,, S.J., in 1846, and that of California by Father Kino, S.J., in 1683. There is a complete set of Uruguay and Paraguay between 1600 and 1700, and of the Gulf of California in 1747. There is one, drawn by the Jesuits of Mexico in 1754 and offered to Ferdinand IV. of Spain, showing Asia and North America together. There is another of the Jesuit missions in North America in 1696, and still another by Father Smet of the Rocky Mountain country in 1844.

Passing to a large octagonal court comprising an entire wing of the Cortile, we return to the realm of sanctity and martyrdom. At the entrance is a great tapestry of 1743 showing St. Ignatius sending St. Francis Xavier to the Indies. Opposite is another early tapestry representing the mystic tree of the Franciscan order.

At either side of the entrance are relics of the great Francis of Assisi, including his tunic and cowl, and the garment he wore in his last illness. There is also the cross he carried on his apostolate to the east and close by is the horn bound with silver that the Sultan gave the saint, and that later was used to call his monks together. And with it are the rich Orental cloths the Latin Emperor Baldovinius sent from Constantinople to wrap about his body.

SOUVENIRS OF ST. FRANCIS XAVIER.

Toward the center of the court are the souvenirs of St. Francis Xavier's prodigious labors in the Indies: his breviary and sandals, fragments of his sepulchre and the great Japanese umbrella which he used when he was received by Daimio de Burga.

Records of great missionaries nearer our time are those of two Franciscans, the Venerable Ludovico da Casorio and Cardinal William Massaja. There are the sandals the former wore on his travels through the Black Continent, and the calotte and red hat Pope Leo XIII. gave the latter, together with the great mantle he wore at the court of Negas Menelik. Side by side with these signs of honor and splendor are the rude iron-bound staff on which Massaja leaned on his thirty-five years of travel, in the missionary apostolate, his horn tumbler and his humble Rosary.

By far the bulk of the relics, however, are those of the great men who gave their lives to the missions. They are so numerous it is amazing. From their glass cases these mementoes seem to raise up early heroes from every horizon of the earth—Turkey, Morocco, Japan, Mexico, Abyssinia, Cochin-China, Equatorial

Africa, China, Tonkin, Canada, Oceania, Philippine Islands, Corea, the Moluccas, Java, Manchuria, Paraguay, Brazil, Tripoli, Tunis, Peru, Annan. They are of all the religious families—Franciscans, Dominicans, Carmelites, Jesuits, Trinitarians, Lazarists, and all the more recent missionary congregations. They are of all eras, from the earliest times down to the martyrs of the Boxer Rebellion in 1900.

Walls of the court are covered with pictures depicting scenes of martyrdom some artistically done, others mere rude drawings by native Christians. They show heroic death in almost every guise—men scourged, burned alive, beheaded, drowned, hanged, shot with arrows and bullets, cut to pieces. They are the martyrs of the Catholic missions from every corner of the globe raising their hymn of sacrifice and victory to God through the tortures they suffered.

Rendering even more vivid the hazards of the mission life is a collection of instruments of torture applied to these devoted men. There are ropes and chains, fetters, prison collars and knives still stained with the blood of martyrs.

Cardinal Wiseman.— There is much discussion in the English press regarding the ancestry of the "Second Augustine" of England—Cardinal Wiseman. Writing in the *Tablet* of February 14, Dr. Grattan Flood says:

It is tolerably certain that the illustrious Cardinal was lineal descendant of Edward Wiseman, of Wexford, who died intestate at Wexford, in 1608, leaving a widow, Mary Venables, a cousin of Bishop Luke Wadding, after whom was called a son, Luke. This Mary Wiseman *née* Venables, was the means of converting her husband, and she made a will, which was duly proved on January 5, 1683-4. Her eldest son, Edward, succeeded to the Wexford property in the parish of St. Iberius, and was mayor of Wexford in 1689-90. This Edward, on August 18, 1684, had received the wardship of three of the children, namely, James, Edward, and Mary.

In 1693, the property of Edward Wiseman "of Wexford" was declared forfeited as belonging to a "Papist," and in a survey of Wexford town, in 1701, a sketch is given of "the house of Edward Wiseman, forfeiting person. "However, through interest, he was enabled to remain in the town until 1710, when his name disappears from the records. In 1711 he settled in Waterford, where was born his son, James, *circa*, 1725, whose son, James, was born in 1770, and settled in Spain. This James married Miss Xaveria Strange, of Aylwardstown, Co. Kilkenny (near Waterford), the mother of Cardinal Wiseman.

The sixtieth anniversary of Cardinal Wiseman's death occurred on February 15, and it was the occasion of many tributes to the memory of one whose life-work with its attendant influences marked for the Catholic Church in England a new epoch. Says the *Tablet:*

When he began to labour in this country he was in a land of Vicars Apostolic; when he closed his eyes in death it was as Archbishop and chief of a restored hierarchy which from that day to this has grown and de-

veloped as the need demanded. The famous old pro-Cathedral at Moorfields, where his body lay in state, has long been only a memory, but a greater, nobler building now holds the Westminster *cathedra*. There, too, in the crypt chapel, are the remains of the great Cardinal who died sixty years ago, hard by those of his immediate successor in the Archbishopric. Westminster Cathedral speaks to us, in its material grandeur, of the present; but down there in the crypt are links with the past, memorials in more senses than one. Cardinal Wiseman himself might have preferred, could the future have been revealed to him in life, to continue to lie surrounded by his fellow-priests at Kensal Green; but his worth made him the servant of posterity, and in the great Cathedral he has a rightful and honoured resting-place.

A Puncture.— A fiction,—or shall we say figment? which has long been current even in certain academic circles received a rude and serious puncture some time ago. This fiction is to the effect that Catholic teachers and Catholic laymen are perforce obligated to "follow the lead" of the ecclesiastical leaders in personal decisions of the latter in "all matters of serious moment." We are quoting from a missive recently received from a quarter whence one should naturally expect to find that ordinary intelligence exists. The puncture came at a meeting of the District of Columbia Chapter of the International Federation of Catholic Alumnae and is reported in the press as follows:

Discussion of the Child Labor Amendment on both sides from high Catholic sources was heard here Thursday by the District of Columbia chapter of the International Federation of Catholic Alumnae, at its annual conference.

In the morning Dr. John A. Ryan, Professor of Moral Theology at the Catholic University, defended the motives of those who framed and advocated the Amendment, declared much of the opposition is based on misunderstanding and prejudice, and asked fair consideration of the measure on its merits. In the afternoon, Most Rev. Michael J. Curley, Archbishop of Baltimore, prefaced his programmed address to the women by replying to Dr. Ryan, vigorously opposing the Amendment.

Catholics in this country are too prone to be dominated by a "psychology of persecution," to nurse an "inferiority complex" which hampers their own practical interests, Dr. Ryan said.

"We say everybody's hand is against us. We assume that we are forced continually to fight, fight, fight for our rights. This attitude of being persecuted prevents us from doing our real work. It prevents us from coöperating with our fellow citizens in good projects. It makes us a class apart, stigmatizes us.

"We must defend our rights, of course, where they have to be defended. But taking the country as a whole, we are not compelled to look continuously for 'jokers' in all laws. They don't exist. We Catholics ought to consider civic, state and national measures on their merits. We ought not to fall back on our prejudices by saying that certain persons or organizations are promoting them whom we do not like, and hence they are bad. That is laziness."

The Child Labor Amendment itself, Dr. Ryan admitted, is a debatable question, and it seems to have little chance of approval by the States within the next two years. But he asked that it be considered fairly. He saw the chief opposition as based on a scrutiny of the Volstead Act and on an imaginary "lobby" in Washington for the passage of the Child Labor Amendment.

The Volstead Act, he said, is an example of "the exercise by Congress of power in a tyrannical way," and in it Congress has "gone to absurd lengths in regulating the handling of intoxicants." But to say that the same would happen in the case of the Child Labor Amendment is fallacious. Congress has not done as many foolish things as State Legislatures, yet opponents of the Amendment argue that the matter should be left in the hands of the states.

As for the "lobby," Dr. Ryan held that it is false to assert that the Child Labor Amendment was pushed through Congress by the same groups that "put across" the Prohibition Amendment and the Volstead Act. "For the most part the two groups are quite distinct," he declared.

"I know all the persons prominent in advocating the Child Labor Amendment," he said, "and I know that they had no idea of interfering with personal liberties, with education or the home, or of passing a puritanical law. If we must single out one group of these advocates, we must point to the American Federation of Labor, which distinctly had no enthusiasm for the Volstead Act. Samuel Gompers was the chairman of the committee which framed the Child Labor Amendment, and the Federation has done most for its passage. Those who say the measure is bad because of the influences back of it simply don't know anything about the matter."

Archbishop Curley began his remarks on the Amendment by paying a glowing tribute to Dr. Ryan.

"There is no professor in the Catholic University who reflects more credit on the institution than Dr. Ryan," he said. "There is no priest in America who devotes himself more untiringly to putting into effect the great Encyclical of Pope Leo XIII. There is no man more abused by the capitalists. As Chancellor of the Catholic University I want to say that I am proud of Dr. Ryan.

"But I must say that I am opposed to Dr. Ryan on the Child Labor Amendment. If Dr. Ryan does not agree with me, however, he is at perfect liberty to disagree. I delight in such an opponent as he."

He has no objection to the Amendment on the score that it is of socialistic or communistic nature, Archbishop Curley continued. President Coolidge certainly is no Socialist. Nor is Dr. Ryan. Nor is Senator Walsh of Montana. These are foolish objections, he said.

"I object to this amendment," he said, "because it will confer on the Federal Government the power to control the child from its first moment to its eighteenth year. It would simply write into the Constitution one more of our charming amendments by which we would turn over the child to the Federal Government and say, 'Do what you like.'

"This is about the most foolish proposal which has come before the nation.

"As a mater of fact, the states have made enormous progress in this matter. To-day there is not one State in the Union which hasn't something in the nature of child labor legislation."

He urged that such legislation be left to the states, condemning federal encroachment on their rights. The states originally conferred certain powers on the central government and retained what they chose, he said, and at present they look to the Federal Government almost for permission to live.

"I think it very foolish and not progressive in democratic government but decided retrogression to turn everything over to the Federal Government.

"In Georgia and Florida they are fathers and mothers at eighteen. What, then, is to happen if Congress will not let them work?"

St. Cuthbert's Hidden Grave.— The Benedictine secret legend concerning the hidden grave of St. Cuthbert will be debated at the general chapter of the English Benedictines which will be held this summer, according to Abbot Cummins, who makes public announcement of the intention of the order to discuss the matter. The chapter will decide whether or not the proposal to search for the supposed tomb in Durham Cathedral shall be put into effect. The offer of the Anglican authorities to give every facility for the investigation has been formally acknowledged on behalf of the abbot-president.

"Barbarians."— A Harvard professor has published a book with a blurb that says: "it is an attempt to evaluate the situation in which we find ourselves." It of course differentiates the old from the new "Barbarian," at least an attempt is made to do so. The "New Barbarians" which the professor has in mind are the immigrants "hardly one generation removed from serfdom" who are the foes of democracy and "must be Americanized." These are dubbed "Barbarians" because they speak a foreign language. The New York *Times* is rather severe upon the findings of the professor. It says:

If the professor means by 'barbarian' a state of culture between savagery and civilization, why does he say nothing about our old barbarians, the multitude of persons of 'the good old American stock' whose attachment to toleration, freedom, equality, the Constitution has flowered in the Ku Klux? Who doesn't he evaluate the native American exemplars of democracy in 'Bloody Williamson' County, Illinois? Perhaps these are savages, rather than barbarians. Still, 'Americanization' should begin at home; and what a lot of "old Americans" need to be Americanized, to be instructed in the very rudiments of American polity!

Perhaps the best answer to the Harvard professor's fears was made by Governor Smith in an address delivered to the Grand Street Boys' Association, of New York, on Washington's birthday. Said the Governor:

On the East Side we have demonstrated that the immigrant who sends his children to the public schools, who works hard that they may advance in the world and who gives himself freely to the land of his adoption is just as good a citizen as the men who can point to an unbroken line of New England ancestry for several hundred years. If you think that these people of the East Side lack in appreciation for the land of their adoption all I have to do is to point out to you the streams of young men that issued from every schoolhouse in 1917 and who, representing every nationality in the world, responded to the call of their country in a time of danger.

The *Catholic News*, commenting on this performance of the professor with Nordic obsessions, says:

America is well able to assimilate her immigrants and to make them better Americans than many with a native ancestry going back two hundred years. The war record of immigrant boys and the sons of immigrant parents is answer enough to confound the Harvard professor.

Apropos of the new academic disease which might truly be labelled "Nordicitis" there is a very illuminating contribution to the *Historical Outlook* (Vol. XVI, No. 3) by Dr. Albert Kerr Heckel, of the University of Missouri—a paper read before the Nebraska State Teachers' Association at Lincoln, Nebraska, November 6, 1924. Discussing the "Wisconsin idea" he says:

The state censor of our American history books will no doubt insist that they retain their appeal to American self-conceit. Especially will this be true if the passionate propaganda of Nordic race superiority, as found in the books of Madison Grant, Lothrop Stoddard, and others, continues to influence not only the ignorant, but a President of the United States and learned congressional committees, not to speak of state legislators. The orthodox textbook of American history must start off with the dogma of Nordic race superiority. The superiority theory originated with a Frenchman, Comte Arthur de Gobineau, about seventy years ago. Gobineau interpreted Scripture to prove in the first place that the white race is biologically superior to all others, and, secondly, that a nation must be pure in stock if it would be great. He was warning his countrymen against intermarriage with Germans who were at the time peacefully penetrating into France. Houston Stewart Chamberlain, a renegade Englishman, following Gobineau's lead, pushed the theory to greater absurdity by ascribing to the Teutonic race all virtues and abilities, and to the non-Teutonic all vices and failings. His books were naturally very popular with Kaiser Wilhelm and became the support of Deutschland über Alles, and now in America, although the absurdities of this racial doctrine ought to be clear, even to a state inspector of historical knowledge, we have Messrs. Stoddard, Grant, Burr, and Gould broadcasting their alarmist propaganda far and wide. A recent interpretation of the American Civil War on the basis of this doctrine makes it out that the struggle lay between the degenerate commercial Nordics of the North and the haughty purer Nordics of the South. All this in spite of the knowledge now in the possession of every college freshman in History I, that all ancient historic civilizations were ethnologically, without exception, non-Nordic.

The textbook that would escape the state censor must not only favor

Nordic superiority, it must also be orthodox in dealing with the colonization of America. You recall how a noted statistician, in a comparatively recent popular book on the religion of the American business man, handsomely explains the success of North American colonization and the failure of South American colonial efforts, with the observation that "the Spaniards came to America in search of gold, the Puritans in search of God." The present-day student of history, through his trained research in archives and repositories of manuscripts, has been compelled to make an interpretation of colonial history less epigrammatic than Mr. Babson's, but more accurate. The student cannot help seeing that in Spain centuries of struggle against the Moors, the Moriscoes, and the Jews had exalted the warrior and the priest as national heroes, and in Spain's exploratory and colonial enterprises of the fifteenth century the sword and the cross went forth together to add a new land to the Spanish realm and a new people to the Kingdom of God; while the settlers in New England, as a very old play on words has it, fell on their knees and then on the aborigines. Spain was, indeed, richly rewarded by her colonies in stores of gold and silver, but her motives were not wholly commercial. And we must not forget that Spain transferred her civilization to vast colonies, these colonies now being represented by more than twenty republics, a record of no mean achievement, to which we have been more or less blinded, in part by Spain's unfortunate experiences in Cuba, and in part by the claim of "Nordic" race superiority. While the original motive of a few British colonial ventures was religious or philanthropic, the British colonies in America were for the most part founded as business ventures and were developed as such. Yet when Wisconsin's lead in establishing an official history comes to be followed by other states, it will, no doubt, be treason to show that the English colonies came into being not merely because of a great urge for religious and political liberty, but because English trading companies were reaching out for new fields of profit, and because the hope of personal material betterment made its sordid appeal to many a poor fellow out of luck in the home country. As we know, the British colonial promotion was not effective until it came to depend on the commercial ambitions of noblemen, merchants, and capitalists in the Stuart period, rather than on the romantic efforts of Elizabethan adventurers. Moreover, so-called "proper" history of the future must glorify not only the motives of the colonists, it seems, but the character of the colonists as well. If we must have ancestors we want them to be respectable. It will be heresy to record that the Plymouth Colony contained a turbulent band of sixty-seven, known as "Weston's rude fellows," who, in the summer of 1622, stole most of the green corn in Plymouth and left the colony facing a winter of starvation. The "first families of Virginia" cannot relish a textbook which mentions the fact that the London Company sent to the Virginia Colony many convicted felons and a great number of waifs and vagabonds from the streets of London, so that by 1787 more than half of the Virginians were the descendants of redemptioners and indentured servants, with a large admixture of criminals, who none the less belonged to the "superior" Nordic race. The provincial protest will come, even though the historian with fine "historic mindedness" be ever so sympathetic and just in measuring our forefathers by the civilization of an earlier day, rather than by the customs of the twentieth century.

"Fortresses of Faith."— During an address at the annual gathering of the Bureau of Catholic Charities of his archdiocese held in February, His

Grace Archbishop Curley in closing what he termed "a rendering of an account of his stewardship" for the year, took occasion to dissipate rumors as to his future plans, said:

The papers have me planning to build a great Cathedral. All that I can say on this subject is this—what I have said before—that some day, somewhere, some one will build in this city a Cathedral costing from $6,000,000 to $10,000,000. The money for that Cathedral has been put aside and it is growing, but that Cathedral will never be built by the present Archbishop of Baltimore. I am more concerned in building schools, even though some of those schools be little huts. I see in such schools the fortresses of the faith of our boys and girls. The soul of a little child is more precious to me than all the Cathedrals of the world.

While dwelling on this subject, the Archbishop said: "A $6,000,000 Cathedral can never take the place of our old Cathedral. You cannot buy memories. The fame of the old Cathedral speaks of a Carroll, a Kenrick and a Gibbons. There is in that church a heritage of the past that promises of future beauty cannot take from us. That heritage we are not willing to surrender.

A Marvellous Development.— A chart showing the work of the Society for the Propagation of the Faith in the United States has been prepared under the direction of Monsignor Quinn, National Director, acting on a suggestion made to him on the occasion of his last visit to Rome, by Cardinal Van Rossum. The chart was shipped overseas the first week in March, when Monsignor Quinn himself went to take part in the General Council of the Society at Rome.

It is an imposing canvas, six feet in length and over four feet high, framed in dull gold. It gives a majestic survey—not alone of the growth in interest in missions, but also of the history of the Church in our country, in the briefest, most readable, most comprehensive of symbols—figures. If figures ever talk, they do so here—in fact, it is not necessary for them to talk, they are absorbed in a few moments by the casual glance.

As a beautiful example of the illuminator's art the chart reminds one of the work of the early masters in this accomplishment that in earlier days preserved the Scriptures to mankind. Here we see, faintly limned, and yet distinct in the background, the western and Eastern hemispheres—America and Europe—while a cross of gold dominates both, its rays sweeping upward to heaven and downward, penetrating everywhere, enlightening all. At the top, in the center, in rich and beautiful colors, is the coat-of-arms of the present Holy Pontiff, Pius XI, gloriously reigning. Below, in the center, is the seal of the United States in the national colors, subdued, yet brilliant.

Superimposed on these are the figures given below, showing the history of the growth of the Church in the United States, its progress in number of Dioceses, priests, and Catholic population, also the amounts received by the United States from this great Society during the one hundred years of its existence and the steadily increasing contributions from the United States to the Society. The figures will be interesting to every Catholic.

GROWTH OF THE CATHOLIC CHURCH AND PROGRESS OF THE WORK OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN THE UNITED STATES OF AMERICA.

MONSIGNOR WILLIAM QUINN, *National Director.*

Year	Pope	Propaganda Cardinal Prefect of S. C. of	Number of Dioceses in United States	Number of Priests in United States	Catholic Population	Am't Received by Dioceses in United States	Am't Cont'd by Dioceses in the United States
1822	Pius VII	Francis A. Fontana	9	78	600,000	$ 2,527.20	
1832	Gregory XVI	Charles M. Pedicini	11	248	1,000,000	22,960.00	
1842	Gregory XVI	Philip Franzoni	16	562	1,300,000	127,360.40	$ 875.49
1852	Pius IX	Philip Franzoni	32	1,421	1,600,000	103,802.00	16,026.41
1862	Pius IX	Alexander Barnabo	43	2,284	2,000,000	130,802.00	8,644.31
1872	Pius IX	Alexander Barnabo	56	4,184	4,829,900	98,200.00	16,684.97
1882	Leo XIII	John Simeoni	63	6,438	6,370,858	51,600.00	41,601.36
1892	Leo XIII	Miecislaus Ledowchowski	80	9,067	8,647,221	23,000.00	35,907.58
1902	Leo XIII	Jerome M. Gotti	87	11,986	10,759,330	27,649.00	85,408.44
1912	Pius X	Jerome M. Gotti	98	17,608	15,019,074	51,086.27	366,460.59
1922	Pius XI	William Van Rossum	103	21,164	17,616,676	101,592.04	1,203,469.33

Grand total of the amount given by the Society for the Propagation of the Faith, during its 100 years of existence, to the Dioceses in the United States $7,020,974.27

Grand total of the amount contributed to the Society for the Propagation of the Faith, during its 100 years of existence by the Dioceses in the United States $12,186,921.39

Amount contributed in 1924..... $ 1,885,681.99

The Sulpicians.— The Very Rev. Fr. Garriguet, S.S., Superior-General of the Compagnie de Saint-Sulpice, recently celebrated at the Seminary of Issy the golden jubilee of his ordination to the priesthood. It was made an occasion for widespread tributes and congratulations to the Sulpicians for their great work in training students for the priesthood all over the world.

His Excellency, Mgr. Cerreti, the Papal Nuncio, assisted by Mgr. Valeri and Mgr. Everînoff, presided at the Solemn High Mass, sung by the jubilarian in the magnificent Seminary Chapel. After the Mass the whole assembly went in procession to the Great Hall of the Statues, where the Papal Brief, already received by Fr. Garriguet, was solemnly read.

After congratulating Fr. Garriguet, the Holy Father said that he wished to honour the whole Compagnie de Saint-Sulpice, which had never ceased to merit well of the Church. Wherever the Sulpicians conducted their seminaries true piety always flourished. His Holiness exhorted the jubilarian, together with those under his charge, to pursue the noble ideal of the Compagnie, that the young clerics confided to their care might grow daily in the love of the Holy and Apostolic See, instructed with sound doctrine and distinguished by exemplary piety.

Fr. Garriguet thanked the Holy Father for the testimony of attachment given, not so much to his person as to the Society of which he was Superior. The Papal Nuncio, Mgr. Cerretti, pointed out the great import of the testimony of approval and esteem accorded by His Holiness. He remarked that he had known the Sulpicians in Canada and in America, and that he found there likewise the same qualities. His Excellency welcomed in the splendid assembly of nearly 500 students "l'espérance et l'avenir de l'Eglise de France."

Among the other distinguished visitors were His Eminence the Cardinal Archbishop of Paris, Archbishop Le Roy, Superior-General of the Holy Ghost Fathers; Archbishop de Guébriant, Superior-General of the Foreign Missions; Mgr. Baudrillart, of the French Academy; and Mgr. Chaptal, Auxiliary Bishop of Paris.

The Sulpicians have been identified with the spiritual and educational development of the Catholic Church in America since Jean-Jacques Olier and Jérôme le Royer de la Dauversière, a layman of La Flèche, in Anjou, planned the erection of a town on the Island of Montreal which should serve as a bulwark against the Iroquois, and a centre whence the light of the Gospel might shine forth among the Indian tribes. The town was called Ville-Marie and placed under the patronage of the Holy Family; and it was hoped that colonies might be sent out from there to disseminate Catholicism throughout the New World.

Organized under letters patent, and vested with the power to accept property, the priests of Saint-Sulpice became the clergy of Montreal. Four years after the Foundation of Ville-Marie, two Sulpicians, Fathers Vignal and Lemaître, had won the crown of martyrdom. Within the decade of their arrival in Montreal, the Sulpicians founded the College of Montreal, which still exists in undiminished vigor. In 1688 a Sulpician

the Abbé Fénelon, opened a mission at the Bay of Quinté on the shores of Lake Ontario, and in 1749 the Abbé Picquet established on the banks of the St. Lawrence, where Ogdensburg now stands, the Fort of the Presentation, to protect the Christian Mohawks from the Iroquois.

After the *fleur-de-lis* had ceased to wave over New France, in 1763, the Sulpicians adapted themselves to the exigencies of the new order and labored zealously to keep alive the faith among the remnants of the ancien régime whose sacred heritage was menaced by arbitrary laws and heartless restrictions. When a new era dawned with the passage of the Quebec Act of 1774, the devoted sons of Olier set out with ceaseless energy to promote educational and spiritual works in the Canadian Commonwealth.

Their advent to the United States coincides with the consecration of the first Bishop of Baltimore; and they were instrumental in aiding him to solve the perplexing problem of providing priests for the newly-created diocese which extended from the Atlantic to the Mississippi Valley.

Fathers Nagot, Garnier, Levadoux and Tessier, accompanied by five seminarians, landed in Baltimore on July 10, 1791, and soon afterwards purchased the "One Mile Tavern" on the outskirts of the city. They transformed it into a seminary, dedicating the establishment to the Blessed Virgin. In October of the same year St. Mary's Seminary was opened.

In 1792, another group of Sulpicians, Fathers Chicoisneau, Flaget, David, Maréchal, Richard and Ciquard, and two seminarians, Baden and Barrel, joined the pioneers at St. Mary's. In 1794, Father Du Bourg became a member of the Sulpician Community, and in 1798 their number was further augmented by the arrival of Father Jean Dilhet.

Owing to the paucity of vocations in the United States, the early days of St. Mary's were disheartening: the Seminary had made little progress, and the outlook was not cheering. In 1802, Father Emery, the Superior General of the Sulpicians, decided to recall his subjects to France; but Bishop Carroll implored him not to "deprive (him) of such valuable aids" and entreated him to leave at least a germ "which will produce fruit in the season decreed by the Lord." In 1804, Pope Pius VII was in Paris, and Father Emery consulted him on the subject. "My son," said the Venerable Pontiff, "let that Seminary stand, it will bear fruit in due time." It has borne fruit, and abundantly; St. Mary's has been the nursery of the Catholic priesthood in the United States.

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